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Chronicle

The War.—The week has been one of almost complete inactivity on the various war fronts. The British have carried out a number of more or less successful but unimportant raids on the German trenches, and the Germans have repeatedly attacked the sector of the western line entrusted to the American troops. General Pershing's men have on every occasion repulsed the attacks, and although the engagements have been on a small scale they have resulted in comparatively large losses to the Germans. In Mesopotamia the British have again begun to advance. Although by reason of the armistice concluded between the Russians and Turks as a preliminary step to peace, the British have been left to fight alone, their troops operating along the Euphrates have taken Khana Burayet, fourteen miles west of Ramadieh, and their patrols have advanced to a point only eighteen miles distant from Hit.

Bulletin, Feb. 25, p.m.

Mar. 4, a.m.

It is difficult to disentangle the Russian situation, but the following seem to be the facts. The rapid and practically unimpeded advance of German troops into Russia, which followed the resumption of hostilities on February 18, came as a complete surprise to the Bolshevik leaders and particularly to Trotzky, who had resisted the German proposals of peace on the ground that the Germans would not risk further military operations. As a consequence of the invasion, however, when a courier arrived at Petrograd from Dvinsk on February 23, with the peace terms printed in last week's issue of AMERICA, a meeting was hastily called, and Trotzky agreed to the policy of Lenine. Accordingly a wireless was sent to the German authorities at Berlin, stating that the Revolutionary party accepted the German terms and that a representative would start on February 24 for Dvinsk for the purpose of transmitting to Germany Russia's official reply to the peace conditions.

The Russian Situation

The German armies continued to move towards Petrograd, and the Bolshevik commander-in-chief sent a telegram to the German Staff at Berlin, asking if the armistice was restored automatically by Russia's acceptance of the German terms, on the same conditions as regulated operations before the state of war was resumed on February 18. Germany formally refused to agree to the armistice, and continued the invasion. Accordingly the following official proclamation was issued at Petrograd on February 26:

In spite of the fact that the Government has accepted the peace conditions imposed by the German and Austrian Governments, the imperialist assassins are nevertheless continuing their monstrous advance into the interior of Russia. The cursed minions of William and the German Kaledine, together with the White Guard, are advancing against and shooting the Soviets, reconstituting the power of the landlords, bankers, and capitalists, and preparing for the restoration of the monarchy. The revolution is in peril. A mortal blow will be struck against Red Petrograd. If you workers, soldiers, and peasants wish to retain power and the power of the Soviets, you must fight these hordes, who are now seeking to devour you, to your last gasp. The decisive hour has struck. Workers and all oppressed men and women, you must swell the ranks of the Red battalions. To arms, all of you, that the struggle may only cease with your last breath!

In spite of this proclamation the Russian soldiers at first made no attempt to withstand the Germans, and the latter having occupied Pskov on February 25, took Reval, Dorpat, Polotsk, Boriseff, Kief and Gomel. For a time the Revolutionists succeeded in halting the German progress, but later they gave way, and the advance rapidly continued.

Germany officially declared that military operations would not be interrupted until the peace terms had been actually signed, three days being allowed for negotiations. Two other proclamations were issued at Petrograd calling on the people to rally to the defense of the capital. The American and Japanese Ambassadors withdrew and there was talk of transferring the seat of government to Moscow. On March 3 the Bolsheviks signed without discussion the German terms, among which was one which detaches the regions of Karaband, Kars and Batoum from Russia.

The steadily growing disintegration of Russia has caused serious anxiety over the situation in Siberia. More than a month ago the Prime Minister of Japan declared that his Government would not fail to take proper measures should the Russian internal disorder spread to the East. For some days an exchange of "con-

Japan and Siberia

versations" between Japan, France and England and the United States has been in progress as to the advisability of Japan's occupying Vladivostok and adjacent territory in order to be in a position to take military action to prevent the seizure by Germany of large quantities of stores delivered to Russia by this country and Japan before the Bolsheviks assumed the reins of government, and also to insure the continuance of order in the East. Japan has made known her views to the United States through Great Britain. It is expected that Japan will utilize a portion of her army for the aforesaid purpose, and it has been a matter of public speculation whether troops of China and the United States will be associated with Japan in this task in order to give the situation an international character.

Up to this the President has not spoken. The situation is a delicate one. He has to steer a safe course between seeming to fail in his protestations of readiness to give Russia every aid in his power and allowing the Germans a free hand. Unofficial reports state that both England and France are in favor of Japan taking action in the matter; and the same apparently is true of the United States, although as yet no pronouncements from official sources warrant a positive statement to that effect. From present indications, however, it would seem probable that Japan, and Japan alone, will act. Japan has been asked to furnish guarantees that her purpose in occupying Russian territory is to safeguard the interests of the Allies, including Russia, and that as soon as that object is accomplished she will withdraw from Russian territory.

The New York *Evening Post* published on March 2 six important documents taken from the secret files in Petrograd. The first is the text of a secret treaty between Japan and Russia, signed by Viscount Montono, Minister of Foreign Affairs for Japan, and by M. Sasonoff, Minister of Foreign Affairs for Russia. The agreement was concluded in June, 1916, and has just been revealed by the Trotzky-Lenine Government. By it the two countries bind themselves to unite in safeguarding China "from the political domination of any third Power whatsoever having hostile designs against Russia or Japan"; and to afford mutual aid on the basis of this agreement in case a declaration of war should be made against either of the contracting parties.

Three other documents have also been published, in the form of dispatches from M. Krupensky, the Russian Ambassador at Tokio, which set forth Japan's territorial aims, and state that Japan is desirous of succeeding to all the rights and privileges hitherto possessed by Germany in the Shantung province and of acquiring the islands to the north of the equator at that time (February 8, 1917) occupied by Japan. Krupensky urged his Government to promise to support these desires of Japan. He also stated that public opinion and press comment in Tokio was on the whole favorable to the revolu-

tion in Russia. A fifth document contains information of proposals made by Germany to Japan for the conclusion of a separate peace between Germany, Russia and Japan. M. Sasonoff states that Russia would be ready to listen to such proposals provided they were made simultaneously to Russia, France, England and Japan. This document bears the date of May 11, 1916. A sixth document contains the text of the Russo-German agreement of 1909 respecting the solution of various questions in the Balkans and in Persia.

Speaking in the Reichstag on February 25 concerning the foreign situation and Germany's attitude towards it, Count von Hertling, the Imperial German Chancellor, *The German Chancellor's Speech* spoke as follows on the Belgian question:

It has been repeatedly said that we do not contemplate retaining Belgium, but that we must be safeguarded from the danger of a country with which we desire after the war to live in peace and friendship, becoming the object of the jumping-off ground of enemy machinations. If, therefore, a proposal came from the opposing side, for example from the Government in Havre, we should not adopt an antagonistic attitude, even though the discussion at first might only be unbinding.

Taking up President Wilson's message to Congress of February 11, he declared that he was in agreement on its four fundamental principles, namely, that each part of the final settlement should be based upon the essential justice of each particular case; that peoples and provinces should not be bartered about like pawns, even with a view to maintaining the discredited balance of power; that territorial settlements should be made in the interests of the peoples concerned; and that national aspirations should be given the utmost satisfaction. The President's speech, said the Chancellor, "represents, perhaps a small step towards a *rapprochement*," and "a general peace on such a basis can be discussed."

He made, however, the reservation that these principles must not be proposed by the President of the United States alone, but by all States and nations. The League of Nations, erected upon justice and mutual unselfish appreciation, was an aim devoutly to be desired, but far from being reached. He declined to rest his case on the court of the world to which the President appealed, because it was prejudiced, although he would gladly cooperate if an impartial court of arbitration existed. The President's state of mind, he declared, was not shared by the leading powers of the Entente, and he singled out England as being still imperialistic in her war aims and of desiring to impose a peace according to its pleasure on the world. In her application of self-determination, England, he said, had no intention of including Ireland, Egypt and India.

The rest of the speech was devoted to setting forth Germany's desires and efforts for the self-determination of Courland, Livonia, Ukraine and Poland, the object and progress of the peace negotiations with Russia and Rumania, the intentions of the Entente, as the Chancellor

conceives them, and expressions of astonishment that Germany should seriously be represented as "a disturber of peace."

The Chancellor's speech has met with a cold response. French and English newspapers put little credit in the Chancellor's words and insist that the real purpose of Germany is to be judged by her deeds. Mr. Arthur Balfour in the House of Commons, characterized the speech of the Chancellor as lip-service to President Wilson's four propositions, and spoke at length to show how little Count von Hertling's profession was substantiated by German military acts. President Wilson, it is said, will soon reply to the Chancellor's speech, but in the meantime there has been no official expression of opinion at Washington. Editorial comment in America, on the whole, has been very much inclined to take the French and English views.

The Railroad Control bill passed the House on February 28 by a vote of 337 to 6, in substantially the same form as that given it by the Administration and passed the week previous by the Senate. The House bill differs from the Senate bill in that it gives the President supreme authority in the matter of fixing rates; it permits the President to utilize the personnel and facilities of the Interstate Commerce Commission, but deprives that body of the ultimate decision as to rates for which the Senate provided. The other point of difference between the House and Senate bills is found in the date on which the railroads shall be returned to their owners. The Senate set eighteen months after peace has been declared as the time when the Government should relinquish control; the House extended this time to two years, leaving it, however, to the discretion of the President to do so earlier, should he find it feasible.

The bill confers on the Government control of the railroads for the period of the war, without the restrictions imposed on their operation by private owners, by Federal and State enactments. It authorizes the President to buy and sell in behalf of the Government, at a price not exceeding par, any securities issued by the railways to meet maturing obligations or for other necessary expenditures. Each railway taken over by the Government is to be paid a sum equivalent to that railway's average operating-income during the three years preceding the entrance of the United States into the war. It allows payment of dividends, though not in excess of a company's rate during that same period. It appropriates \$500,000,000 for maintenance and improvement, but each railroad is to be charged with principal and interest on such advances. The bill has been sent to conference, and it is expected that the differences will be adjusted without difficulty and that the final draft will be submitted to the President without delay for his signature.

Ireland.—The late news about Irish affairs is quite contradictory, that sent direct from Ireland telling one

story, that dispatched from London relating another.

The South Armagh elections resulted in a defeat for Sinn Fein, the votes standing as follows: Donnelly (Irish Party) 2,324, McCartan (Sinn Fein) 1,305, Richardson (Unionist) 40. The Irish Party and the Unionists are elated over the victory. Sinn Fein contents itself with saying that such an outcome was to be expected in a constituency like South Armagh. Mr. George Russell, the "Æ" of poetical fame, has followed the example of Mr. Lysaght and resigned from the Convention. Apropos of this the *Manchester Guardian* says: "He was one of the most important figures in the debates at the Regent House, and his views, as shown in his pamphlet, 'Thoughts on a Convention,' favored the fullest measure of Home Rule." The *London Morning Post* remarks:

Mr. Russell's resignation does not look promising for the eventual success of the Convention, coming as it does immediately after the withdrawal of Mr. Lysaght. Like the latter, "Æ" is among the Intellectuals whose activities were a prelude to the militant movement of Sinn Fein. Mr. Russell is a close friend of Sir H. Plunkett, and has earned the particular dislike of the Nationalists.

On reading Mr. Lysaght's letter of withdrawal Bishop Fogarty of Killaloe addresses this note to him:

I have just read your letter on Irish government in this day's paper, taken with your resignation from the Convention. It has already caused the gravest anxiety in many minds. Can it be possible that they are contemplating, above the heads of the people, another tragedy for Ireland in the shape of sham Home Rule? Any form of Irish government short of the authority sketched in your letter will not satisfy Ireland, or bring peace to this country, and would only intensify our present confusion. A country without control of its own trade would be like the Irish farmer in the past, who could not get his daughter married without permission of his landlord. If the great advocate of "self-determination" for all the nationalities of the world has nothing for Ireland but feudal slavery of that kind, then he had better leave the Irish deputation at home. The country is sick of all this huxtering, where the path of national interests is so clear to every honest mind.

Meantime the Irish have been awaiting the result of the conference, held in London, between the War Cabinet and sixteen members of the Convention. The purpose of this conference was to discuss "differences which arose in regard to the proposed scheme of Irish settlement." While this is going on, Carson is touring Ulster, making fiery speeches and promising support to the "Imperial Province" to the last ditch. The poor people, according to the February *Irish Rosary*, are in dire need.

Among the very poor in the towns starvation has begun in Ireland. Debility from under-feeding is easy to read in the faces of the women and children clustering outside closed shops in Dublin to wait their turn for admission. It is no secret that in the poorer quarters many deaths have occurred through sheer innutrition. Women and children are the most numerous victims. Food and warmth are unprocurable by this unprotected class, thanks to the prolonged orgies in which modern civilization is indulging. But such an unbearable state of hunger for the helpless must not be permitted to go on.

In Dublin, as in London, it has not gone unremarked that those who have to stand for hours in the cold on the severest winter days, in the hope of buying an ounce of tea and two ounces of margarine, are never the rich and well-dressed. Supplies are evidently not short for the persons who can afford to pay a fine price for them. Starvation is the penalty of poverty.

Though the Irish papers do not hint at early results from the Convention, yet the attitude of the jingo American papers seems to portend an early decision unfavorable to Irish aspirations. Early in the week there was an attack on the Irish in Canada, this was followed by the publication of a supposed incriminating letter, found in 1916, of a prominent New York Sinn Feiner, later for three days in succession dispatches from London told of the spread of "anarchy in Ireland." On Wednesday the law was ignored in Clare, Sligo, Roscommon and Mayo. Cattle-drivers were active, telegraph wires had been cut, felled trees blocked the progress of troops and the police, farms were seized in the name of the Republic of Ireland, Dublin was alarmed and the state of the country was so serious that the people were wholly distracted and had forgotten the very existence of the Irish Convention. Indeed even "if a national government were granted on the morrow it would be compelled to begin its functions with a system of coercion." On Thursday bandits appeared on the scene, some of them in Sinn Fein uniforms, and there was more cattle driving. A later dispatch, however, announced that there was no cause for alarm. On Friday and Saturday the cable from London was quiet, on Sunday it announced that the Irish had been subdued by troops, and that Field Marshal French had arrived in Dublin. The first part of a curious campaign is apparently at an end; the second part is reserved for Parliament.

Rome.—The growth of the work, undertaken originally by Pope Benedict XV with the purpose of effecting the exchange of prisoners of war, has assumed such

The Pope and War-Victims

large proportions that the Holy See has found it necessary to issue a set of regulations for those who invoke the aid of the Vatican. All letters are to be addressed directly to the Provisional Office for the Prisoners of War, Secretariate of State, the Vatican, Rome. On the envelope is to be inscribed clearly the object desired, whether it be the return of the prisoners to their native lands, or their internment in Switzerland, or information concerning the missing. The Holy Father begs that requests for assistance contain the following points:

They should indicate very precisely: (a) The reasons that may be urged in support of the request; (b) the surnames and proper names, age, address, street and number, if there is question of return to their native land, camp and number, if there is question of a prisoner; and also the surname, proper name and address of those in behalf of whom the request is made and also of those who actually write to the Holy See. Frequently one or other of these details is wanting, an omission which entails useless correspondence and occasions long delays.

The instructions of the Vatican insist that care should be taken to make the writing legible, that a change of address should be forwarded to Rome, and that the Provisional Office should be notified as soon as a prisoner has been transferred to Switzerland, or his repatriation effected. It is also noted that it hinders rather than helps the success of the request to send a number of letters on the same subject through different channels, and that a separate sheet should be used in the case of each separate person in whom the Holy See is asked to interest itself. It is needless to recall that the Holy Father, in issuing these regulations, has nothing else at heart than to render to the prisoners themselves and to their families every assistance in his power, and that his instructions have as their object to facilitate his efforts in their behalf.

Spain.—The recent elections in Spain, which took place on February 24, resulted in the winning of places in Parliament as follows: Liberal Democrats, 93; Con-

Elections and New Cabinet

servatives of the Dato group, 86; Romanones Liberals, 35, and Republicans, 33. As was expected, the Cabinet found it advisable to resign in the face of this expression of popular desires. Another reason for their retirement was their inability to arrive at a decision as to the adoption of a course of benevolent, as opposed to absolute neutrality towards the Allies, for which there is a good deal of public agitation. The passivity of the Government under the German disregard of Spanish rights at sea and the sinking of Spanish ships by German submarines was another cause of dissatisfaction. The question of constitutional reforms led to the sudden withdrawal from the Cabinet of Señor Ventosa, Minister of Finance, and Señor Rodes, Minister of Public Instruction. After they had handed in their resignations, the Premier presented a collective resignation of the entire Cabinet. The King at once requested the retiring Premier to form a new Ministry, in which it is said many of the former Ministers will be retained. This will be the third Cabinet formed by the Marquis de Alhucemas within a year.

Negotiations are under way for a trade agreement between Spain and France and Spain and the United States. Ambassador Willard is conducting the preliminaries in

Proposed Trade Agreement

Madrid and is striving to induce the Spanish Government to furnish General Pershing's forces with mules, tents, blankets and other supplies; the United States on its side would agree to send oil, cotton and other products to Spain, and in particular a large quantity of railroad supplies which are needed for the rehabilitation of Spanish railroads. The obvious advantage of the agreement would be the saving of tonnage. At the same time Washington is proposing to Spain that Spanish ships should be put at the disposal of the American Government on terms similar to those obtained from Northern neutral countries.

Religious Liberty and the Oklahoma Law

BENEDICT ELDER

THE decision of Judge Clark sustaining the Oklahoma "bone-dry" law, which makes it impossible lawfully to secure Mass wine in that State, is of supreme interest not to Catholics only, but to all the people. The implications of the law seem much more important than is commonly thought, perhaps more important than the Court thought. Something more than religious liberty, precious as that is, is involved. Can the State of Oklahoma, as a member of the Union, nullify the requirements exacted of her, and to which she agreed, when she became a State? Can she change or ignore the provisions of her Constitution, incorporated at the express demand of Congress, and as a condition precedent to her admission to statehood? Can her form of government lawfully be other than republican? In fine, can she rescind the compact of statehood?

Are these questions involved in Judge Clark's decision? They seem to be, and, in fact, are. Oklahoma was admitted to the Union in 1907, by virtue of an Act of Congress known as the "Oklahoma Enabling Act," which, as the title indicates, is the law that *enabled* the Territory, or the Territories, since Indian Territory and Oklahoma Territory were admitted as one, to become a State. This Act is entirely distinct from the "Oklahoma Organic Act," by virtue of which the Territory of Oklahoma was organized in 1899. The "Organic Act" of course, was superseded, but the "Enabling Act," so far from being superseded, was confirmed anew by the adoption of the State Constitution embodying its provisions. If, therefore, the Oklahoma statute on prohibition violates a provision of the Oklahoma Constitution, made in compliance with a requirement of the Oklahoma Enabling Act, it presents not only a State, but also a Federal question, and the United States Supreme Court, in a case properly presented, will certainly hold such a statute invalid. Whether as a matter of comity, the Supreme Court would require the case to be presented to the State Court first, rather than have it come up from an inferior Federal Court, need not be considered here. The only question here is, can the Federal Government, in a proper case, require the State of Oklahoma to live up to the compact, made with the Union to secure, among other things, the religious liberty of her people?

The point is, that this compact, in the case of Oklahoma, as of other States admitted since the War between the States, enlarges upon the Federal powers set out in the Federal Constitution. The religious liberty guaranty of the Federal Constitution is not imposed upon the States; it binds Congress only. But in the case of Oklahoma, Congress imposed this guaranty as a condition of statehood, requiring her to accept and place it in her Constitution, before she could be admitted into the sisterhood of States. And Oklahoma did accept, and put into

her Constitution, that guaranty, and by virtue thereof was admitted to statehood, thus confirming the extension of the Federal power in this and the other particulars agreed on, and constituting the United States Supreme Court the tribunal of last resort in matters affecting the religious liberty of her people. If this is not true, the Oklahoma Enabling Act seems a bit of impudence and the Oklahoma Constitution so carefully incorporating its required provisions, is the original piece of *camouflage*.

I quote from the language of the Enabling Act, where, in section three, it specifies what the Oklahoma Constitution shall provide:

The Constitution shall be republican in form and make no distinction in civil or political rights on account of race or color, and shall not be repugnant to the Constitution of the United States, or to the principles of the Declaration of Independence. And said Constitution *shall provide*

First, That perfect toleration of religious sentiment shall be secured and that no inhabitant of said State shall ever be molested in person or property on account of his religious worship, and polygamy or plural marriages are forever prohibited.

Second, That the manufacture, sale, barter, giving away or otherwise furnishing, except as hereinafter provided, of intoxicating liquors within (the old Indian Territory and Reservations) is prohibited for twenty-one years and thereafter until the people shall otherwise provide by amendment of said constitution.

Third, (That disclaimer of certain lands shall be made).

Fourth, (That the State assume the debts of Oklahoma Territory).

Fifth, (Relates to the establishment of public schools).

Sixth, That the State shall never enact any law restricting or abridging the right of suffrage on account of race, color, etc.

It is very clear that, although only the last-mentioned is contained in the Federal Constitution, all six of these requirements relate to matters of common interest to all the people of the United States, and that Congress intended Oklahoma's sovereignty in respect to them, to be subject to that common interest. Moreover her admission to statehood was conditioned upon her compliance with this principle by accepting the conditions specified. The next section of the Enabling Act, after providing for submitting the constitutional draft to the people for approval, reads as follows:

And if the Constitution and Government of said proposed State are republican in form, and if the provisions of this act have been complied with, it shall be the duty of the President of the United States to issue his proclamation announcing the result, and thereupon the proposed State of Oklahoma shall be deemed admitted by Congress into the Union, under and by virtue of this act, on equal footing with the original States.

Now if Oklahoma had refused to comply with these requirements of Congress, or had ignored them even, but had been admitted to statehood notwithstanding, the matter would be different. In that event, the Federal jurisdiction would be confined strictly to the powers ex-

pressed in the Federal Constitution. Since that document inhibits Congress, and not the States, from making laws limiting religious liberty, Oklahoma's statute would not present a Federal question, unless perhaps the Fourteenth Amendment, the last refuge of constitutional lawyers, can be made to apply. This, however, is by no means certain.

But Oklahoma did not refuse to comply with the conditions that Congress imposed, nor did she ignore them. She agreed to them. She accepted them expressly, and literally. The very first Article of her Constitution, after declaring "the State of Oklahoma an inseparable part of the Federal Union and the Constitution of the United States the supreme law of the land," provides:

Perfect toleration of religious sentiment shall be secured and no inhabitant of the State shall ever be molested in person or property on account of his religious worship, and polygamy or plural marriages are forever prohibited.

Each of the other six requirements was likewise accepted in equally express and literal terms. Now the Federal Constitution makes no reference at all to polygamy, or to prohibition among the Indians, or to any other of the six requirements except the last. Therefore, there is no ground whatever for thinking that the power of the Federal Government to prevent polygamy in Oklahoma, or to prevent liquor traffic on Indian Reservations there, is any more certain, fixed or adequate than its power to secure religious liberty to the people of the State. Indeed, the Federal power to hold Oklahoma bound by her declaration of inseparable union with the States, seems no more definitive than the power to hold her bound by her guaranty of religious liberty, her provision against polygamy, and so on throughout the five conditions accepted by her. The source of all five is the same; they originated with the Enabling Act requiring them to be incorporated in the Constitution of Oklahoma. The reason for them is the same; they seemed to Congress necessary provisions to protect the common interests of the people of the United States. The intention of them is the same; they were meant to reserve to the Federal power the ultimate sovereignty on the questions involved.

If the intervention of statehood defeats the intention in one case, it does so in all five, and the people of Okla-

homa, if they can deny to Catholics the right to procure Mass wine, in spite of the Federal authority, can declare for plural wives in spite of it, and do any other thing that on coming into the Union they agreed not to do.

Let us "carry the war into Africa" for a moment, and see what the advocates of this "bone-dry" law would think if the legislature of Oklahoma attempted to make it lawful to open saloons in that part of the State designated by Congress to be dry, except as provided, until the expiration of twenty-one years, and until the people amend the Constitution. Will they say that the Federal courts would have no jurisdiction in such a case? Could Oklahoma in this way annul the confirmed policy of the American people, now of so many years standing, to keep all Indian Reservations free from the baneful influence of liquor, and that, too, when she had expressly agreed to carry out that policy for at least twenty-one years? I venture to think there is not a friend of the "bone-dry" law anywhere, who is willing to admit, much less to claim, that Oklahoma can repudiate, annul, modify or ignore that part of the Enabling Act and Constitution of the State set out in the second clause quoted above, without coming into conflict with the Federal power.

How can they contend, then, that the first clause must be regarded differently? Really, are they true to their own cause in trying to make a distinction so unwarranted? But be that as it may, we have every reason to be assured that the Federal power will not abdicate in their favor. The old refuge of States rights is not the shelter it once was, and our laws are not so crippled, nor our courts so helpless, as to allow the State of Oklahoma to breach its covenants with the United States. Our regard for the sanctity of a compact between States has not weakened in these latter days. When, with half the civilized world, the people of America are in arms to vindicate the inviolable nature of foreign treaties and agreements, the United States Supreme Court, the last reliance of a just and noble country, will hardly look with favor upon the claims of Oklahoma, as made by the "bone-dry" advocates, that her solemn covenant with her sister States, to secure perfect toleration of religious sentiment to her people forever, is a mere scrap of paper.

The Ghost of a Dead Heresy

W. H. GRAHAM, S.J.

JUST what event in the past, if any one event, has made a ghost of the last great heresy may be a point of dispute, but about the fact of its demise, as of Marley's, there can be no doubt. For one thing, the fact is duly and unmistakably recorded in the blank, white pages of its own church register, and there is no one to gainsay this witness. Unless we are prepared to close our eyes to an obvious reality, it is plain that the

day has come when some such book as, "The Heresy of the Reformers, Its Rise, Progress and Decay," need not be a misnomer. To any one not content to be bowled over by the realization of an after event, it is clear that Protestantism is as dead as the Dutch Republic. Into what it is developing during the transition, whether into a pagan State-religion, or into a communistic skepticism, or haply, into the unity of traditional Christianity, is

a question entirely confined to the realm of conjecture. But there is no one with half an eye on the times, who can fail to see that as a distinct and doctrinal heresy against the Church, it is as much an historical fact of the past as Arianism.

At best it was a dissolving process, but its attenuated state at present has reached that stage of dissolution where you can no longer point to it and say it is a living thing. Its spirit, like John Brown's and others', still goes marching on, but its body has disintegrated into the primal elements. In fact to understand how completely this surviving spirit pervades the empty space which was the body, you have only to attack it. You find that you are striking a thing as invulnerable as the air. It is here. It is here. Like Hamlet's ghost, it is gone. Ask any one of the few remaining sincere and orthodox Protestants who still cling to this ethereal fancy, the question of the rich young man: What shall I do to be saved? "Believe," he will tell you. "Believe what?" you ask. Then comes the voice of the departed: "Believe. It matters not that you believe this or that. The body of doctrine is dead, but the soul of faith still lives." In other words, there is nothing left to believe, but we are supposed to believe it. Here you have justification by faith alone, disembodied, the vivifying principle of the old heresy, bereft of matter, the wandering and surviving ghost of Protestantism.

Now original Protestantism, with its body of more or less definite Christian teaching, was not a ghost, though like all things human, it was mortal and only awaited time to make it a ghost. But apart from the fact that in origin it was human and not Divine, the germ of its dissolution, strange to say, lay in its being inhuman in its fundamental doctrine. The whole theology of this heresy was based on an attack against human nature. According to it, man's nature was utterly corrupted by the fall. This sentence is the beginning, the bottom, though sandy rock of the entire structure. Not to understand this is not to understand the system of thought called Protestantism. To understand this is to understand the whole collapse. From this dogma there necessarily flow two conclusions which, of themselves, are sufficient to account for the ultimate overthrow of any religious system intended for reasonable human beings. Yet the early Reformers were not afraid to draw them. First followed the absolute impossibility of man to help save himself; and secondly the absolute determination of God not to save some; in other words, the denial of free-will and the assertion of unconditioned predestination. From these two, as from an evil union, sprang the soul of Protestantism, justification by faith alone. It was a logical step from the premises but in the process man had to cede two things that count in man, his freedom in things of moment, and his ability to reason to a reasonable God. Hence arose the breach between faith and reason, for such a faith could not stand the test of reason. Hence arose Kant, the philosopher of Protestantism, who,

in attempting to shut "pure reason" out from the things of faith, shut it in from everything else and put a sort of censorship on the human mind which allowed it to roam at will within the limits of physical science and mathematics, where it might employ itself in making steam engines and aeroplanes and such things, but beyond, into the realm of metaphysics, it was not to pass. Here it would meet with the ideas of freedom and of God, and these the human mind, the pure reason of Kant, was totally incapable of comprehending, or even of arriving at their existence. But as a matter of fact, to use a colloquialism, the human mind would not stay put. It did insist upon wandering into the realms of metaphysics. It was just these ideas of God and freedom which mattered, even more than machines and explosives. As a consequence, many practical and objective minds arrived at this simple and logical result: if there is no other God than Calvin's, then there is no such being as God. And it was about this time that men began looking around for the ancestral ape.

To ask a body of rational human beings to acquiesce calmly in a doctrine which destroys every vestige of freedom, on their part, to save themselves, and to endeavor to force mankind into the dehumanized position of acknowledging as God a being who had already predetermined to condemn some of them, is to explain how a creed which, for four centuries, had been masquerading under the guise of Christianity, has eventually ceased to be a creed, and is also to account, in large part, for the dechristianized state of modern society. If, unfortunately, they mistook this for Christianity, it is not surprising that reasoning men, quietly or otherwise, withdrew their allegiance from such Christianity. Absolute and unconditional predestination to hell will drive the thinking mind either to despair or to indifference, and, in the end, if it thinks long enough, to open infidelity. That only goes to prove that Protestants are superior to their protestations, and that man is better than a man-made religion.

But, by the very nature of things, one way of escape from this morbidity was perforce left open by the men who conceived it. Private judgment was apparently a liberal concession, but, in truth, it was nothing more than a prison—freedom allowed under the stress of unavoidable circumstances. The Reformation was, primarily, a revolt against Papal and church authority. But, with these authorities gone, there was no one left to give an authentic interpretation of the Scriptures. Luther might have inaugurated a Papacy of his own. He did, in fact, try to be Pope, and did insist upon his private interpretation being a very general interpretation, and this even to the extermination of those who preferred their own. But he had not the hardihood to appoint his successor or even to recommend the practice. Of necessity then, each individual was left to be his own Pope and Council and each was accorded the faculty of interpreting Scripture after his own personal lights. Here then was the

axe with which each individual was to hew his own religion out of the Scriptures, and, incidentally, to hew the Scriptures out of the foundation of Protestantism. Private judgment was the wedge of disruption, and, after the fashion of heresies, Protestantism soon began to disrupt. If the test of life is self-reformation, and the sign of death, unarrested decay, then this heresy, like other mortals, began to die as soon as it began to live. The system of thought which builds on the utter destruction of human nature, will find that it has built on something

less destructible than itself. A philosophy reared on unreason will begin to topple with the first stir of reason. But most of all, a body of doctrine left to the free and miscellaneous interpretation of individuals very human and very prone to think variously, must, in the end, dwindle to a ghost of itself and leave private interpretation nothing but itself to interpret. Hence the disconsolate spirit which wants to believe, will find nothing left but belief, a condition strangely reminiscent of the grin of the cat, without the cat behind it.

The Art of Titubation

F. J. McNIFF, S.J.

ONE of the paintings in the Congressional Library at Washington represents religion thus: A youth and maiden kneel in awful adoration before a blazing altar made of two stones, one set upon the other. What are they worshipping? The fire, or are they offering incense to the sun, or burning a victim to Jupiter, or to the true and only God? It might be any of these. It is distinctively none of them. A form of worship is presented which no one feels bound to practise; which, nevertheless appeals to many as artistic, pleasing to look at, elevating, but hardly imitable, except from afar off, and in a dim, indeterminate way.

The picture characterizes a religious sentiment common in the world today. Definiteness in religious belief is shunned, because definiteness imports dogma; and dogma is frowned upon; forsooth, it narrows the purview that ought to exist between reasoning creatures and the invisible world.

A definite religious creed is one of the commonest of bogeys. Never was ghost more zealously exorcised. The persuasion seems to be that the only facts and the only truths that must not be admitted to the light of clearness and certainty, are religious facts and religious truths. But that which is indefinite, or, as people term it, "broad," and breaks away from a fixed moral law, so that it be not impolite, and gives freedom to imagination and mere feeling; to private opinion and speculation, is readily taken as acceptable, and even necessary, in matters of religion.

Yet, in the commercial world, the man who does not follow a definite policy is a failure. Wall Street and the professions have their dogmas, rules held to be as clear and fast as the necessity for making money. To question them would be economic heresy; to disregard them, financial ruin. Here, at least, it is admitted that we cannot do without dogma any more than we can do without experience. For, after all, a dogma is only a truth made known by competent authority. Once competent authority has spoken, to hesitate is wasted energy. Truth, in whatever sphere, cannot be changed by personal limitations, by prejudices, likes or dislikes. One may deny a fact, but all the denials uttered by the contentious and

the ill-informed from the beginning, cannot do away with a tittle of the least truth ever proclaimed. Knowledge and experience will ride roughshod over your stoutest doubter, and publish to the world the truth they have learned, as a dogma which only the senseless may reject.

Strange, that the necessity for a dogmatic rule of life is questioned only in matters of religion. Stranger that, whereas in other departments of human activity, knowledge and experience are required to make an opinion worth the hearing, so many think that almost any one may dogmatize about the mysteries of God, the subtle workings of the soul, and the meaning of life. Little is accounted for by saying that one must live, and so come to a sufficient knowledge of what life and its implications impart. All must deal in money. Very many may be said to understand finance sufficiently well. But only a few can qualify as doctors in the Temple of Exchange; and it is from the few, not from the many, that we take our great business truths and fiscal dogmas.

This vagueness and indefiniteness in belief is the forerunner and fellow of religious indifference, and may be traced to various causes. For instance, men are oftentimes fearful lest their religion should become obtrusive; lest their belief in God and His Church become a fact too well known and remarked upon, and their business, social or political standing be affected in some way. Thus, the fear of what men may say or think or do overrides their fear of God. Carelessness comes next, and there follow a weakening of faith, doubts, wavering in belief, and, in the end, indifference; as if it were of no moment whether God be honored at all, or worshiped according to forms which give the lie one to the other.

Most of all must this vagueness and indifference be classed as "a sign of the times." Ours are days of speculation and experiment and change. Inventions, the newspapers, magazines, the theater have so whetted the people's desire for novelty, that men grow impatient if something be not forthcoming continually. The persuasion seems to have gone abroad that what is not new is useless in proportion to its age. This tendency to cast out what is old and to crave after variety, has given rise

to so many movements in society, to so many theories, to so much writing and giving of advice, to so much that is vague and so little that is definite, that it is small wonder that they who listen to it all are bewildered. The bewilderment comes from the lack of a sure guiding principle or rule of life, clearly apprehended and lived up to dutifully.

How many do we see who, in questions of religion, may be said to live a vague, indefinite life, uncertain about our real purpose in life, about the true meaning of religion, about the end we are destined at last to reach. Is it a sluggishness of some kind that tries to excuse itself by adopting a rule of indefiniteness and living accordingly? At any rate, sluggishness or something akin to it, offers an explanation of the case. For in an age professing to be scientific before all else, it is remarkable that so unscientific a method should find favor. There never was a time when science attained to such greatness as at present. And if we consider the world at large, there never was a time when the minds of men were so active, so scrutinizing, so restless, so given over to what is material, and withal so unsatisfied. Was there ever a time when the craving for peace of soul was, if one may be allowed the expression, so ravenous, and yet found so scant a store whereon to feed?

What is the cause of the famine? It will help us to an answer, if we consider the method of investigation followed, on the one hand, by men given to science, and, on the other, the manner of search adopted by the multitude who are looking for some form of religion that will satisfy their souls. There is in science much that is uncertain, much that is conjecture, much that is unknown. And although there is, on the part of scientists, unceasing effort to make what is uncertain sure, and to find out what still remains secret, there is nevertheless none of that feverish, unsettled, fickle inquiry which we see when there is question of people determining their religious views. Science is investigated after a fashion that is calm, calculating, and altogether sensible. Its problems are faced manfully. As far as may be, its principles are followed to the end logically. When one man fails, there will be another to correct him; and, in the end, the saner view prevails. Its difficulties are frankly acknowledged; but no difficulty or set of difficulties is allowed to disturb men's belief in the truth, the necessity and real worth of science. Its facts are put down mathematically. Its problems are definitely enunciated. We might almost say that what science cannot come at, it formulates in such a manner that the scientist can declare what he knows and what he does not. Consequently, we notice that there is in the heat and enthusiasm of scientific investigation, and in the excitement of new discoveries, a certain restfulness and satisfaction; a spirit of triumph coming from the knowledge of work well done; a sense, not indeed of the fullness of victory, but, at any rate, the persuasion that much has been won both of honor for the discoverer, of benefit

for his fellow-men, and finally, that the way to greater possibilities has been cleared somewhat more.

Now, we hear a great deal in these times of the doubts people have as to what their religious beliefs ought to be, and of the methods they use to do away with their scruples. Man may deny that part of him is an undying spirit, he may scout the idea of eternity, boast of his atheism, and of his unbelief in the existence of any power, saving only man and death. Yet none knows better than such a one that his doctrine is only a brag; and none more keenly realizes that man cannot fly from the voice of his own soul, and the presence of Almighty God. "Man," writes Disraeli, "is made to adore and to obey; but if you will not command him, if you give him nothing to worship, he will fashion his own divinities, and find a chieftain in his own passions." The scoffer's position is illogical from the beginning, and this most men now understand, as did the pagans before them. But it is just here, in this most important of searches, that this scientific age ceases to be scientific, and falls into a way which is so far from true method that it merits no better name than religious dilettanteism. It happens only too generally that they who are dissatisfied with the religion they hold, do not begin a further inquiry with a resolve to find out the whole truth; but when difficulties are met, either logic is cast aside, or there is lacking courage to turn from one's prejudices or social or political leanings, and honestly, that is, scientifically, follow leadings which are clearly worthy of much more serious and persevering thought than is given them.

Hence, it comes about that, not being able to still the voice which urges them to make for some place of refuge, they adopt the principle of "any port in a storm." What is definitely fixed implies certain unchanging duties. This will not do because it is so often inconvenient. The guesses of the latest "serious" novel, the findings of the newest experimenter in Spiritism, the last of the Wellsian vagaries, offer crumbs enough to take the edge off their cravings, and they stay away from the feast of religion itself. They would take their religion as they take so much of their music, from a machine. In the business of money-making they are alert to a high degree of astuteness. In the business of their souls, a makeshift will do; a ready-made commodity, as it were, not too close-fitting, and vague enough in style never to be ruled out of fashion by the world of doubters, the fashion-mongers of truth. They are past masters in adaptability. They adjust themselves to every stirring of opinion like a see-saw rocked by a variable wind. They have never learned to chew upon the pabulum offered them. They have so habituated themselves to gulp things down that, what with trailing in the wake of fashion, their intellects seem to have lost the power of mastication, so to speak, and to crave nothing harder than sillibub. They have acquired the knack of building a house of cards on shifting sands. As far as may be, they have reduced titubation to an art.

The Voice of Belgium

BERNARD J. McNAMARA

A LONG time ago a man in a Roman prison wrote a letter to some friends residing on the coast of Asia Minor. The tenor of this epistle would not lead one to suspect that it came from a lonely, cheerless prison cell, except for one or two passages. One of these runs as follows: "Pray for me that speech may be given to me, that I may open my mouth with confidence to make known the mystery of the Gospel for which I am an ambassador in a chain." St. Paul thus talks to his old friends, the Ephesians, among whom he had labored for two years. Prison life has strengthened his iron will and he hesitates not to tell the truth to his converts, exhorting them to peace and charity.

The great Apostle of the Gentiles lives in his successors. The world-war has brought out a worthy successor and imitator of the great Paul; one in whose heart beat the same distinguishing qualities that characterized the zealous and courageous convert, Saul of Tarsus.

Cardinal Mercier of Belgium is the new Paul. The "Lion of Malines," as an English writer has justly called him, speaks to his people through the medium of his wonderful letters in the same way that the Paul of old spoke to his brethren through his magnificent epistles. Many have been the titles that have been bestowed on him because of his war utterances and his wonderful activity in defense of his suffering Belgian children. But it remained for a recent compiler, who collected all his splendid letters into one volume, to give him his most appropriate title, the "Voice of Belgium." For in very truth, the great Belgian Cardinal is the voice, the mouthpiece, solitary and alone, of the brave little nation that dared to choose honor and principle, and spurned dishonor and injustice. Without a King, without a government, the poor Belgians looked about for a leader, for someone to direct them, for a voice to defend them, for a spokesman who would dare to stand up before the enemy and tell him the truth about his ruthless and unjust treatment of an innocent nation. They looked for all these things and they found them in one man who was to be henceforth a temporal leader for them and was to take the place of exiled King and government. They looked for a leader, for a director, for a voice potent and strong, for a spokesman courageous and unafraid and they found the wonderful combination that they sought in one man, Cardinal Mercier. But they found in him something more: they found him a great spiritual, as well as a powerful temporal leader. They soon recognized the fact that, while he was trying to help them all to bear the terrible temporal hardships that had come upon them, he was also endeavoring to raise them spiritually. The whole collection of his letters to his stricken people shows that desire, to gain spiritual benefits for them out of the calamities of war.

Like those of the Paul of the first days of the Church,

so the pastoral letters of the new Paul of the twentieth century have not only been the consolation of his Belgian children, but have also brought solace and instruction to countless multitudes all over the world within the Church and also outside its pale. There is a majesty and loftiness in them that far transcends the ordinary literature that this world-war has called into being. Even when they seem to be purely dogmatic and catechetical there is a patriotic lesson attached that is indeed most instructive. They will take their place with the literature of all time. And the beauty of these letters lies in the fact that they are applicable to our own and other countries. Certainly our own beloved United States falls under the applications made by Cardinal Mercier to his beloved Belgium.

Even at this late date, since our entrance into the war, we realize with a great deal of truth that the sad thought expressed by the Cardinal in his letter "Patriotism and Endurance" is unfortunately applicable to too many Americans! "Let us acknowledge that we needed a lesson in patriotism. There were Belgians, and many such, who wasted their time and talents in futile quarrels of class with class, of race with race, of passion with personal passion."

The Belgians took the lesson and received it well on August 2 when, in the face of a mighty and unjust foe, the whole Belgian nation became as one individual and said to the invader, "Thou shalt not go through." Wonderful, magnificent, unselfish unity of a whole nation! If the rest of the Allies, if our own United States could show such unity, the war would not and could not last very long. Memorable and glorious second of August, never to be forgotten! A cruel lesson learned, an awful sacrifice endured, are only part of the memory. A nation resurrected and conscious of its greater moral power and greater spiritual prosperity is the better part of the memory.

At once, instantly, we were conscious of our own patriotism, writes his Eminence. Far down within us all is something deeper than personal interests, than personal kinships, than party feeling and that is the need, the will to devote ourselves to that more general interest which Rome termed the public thing, "*Res publica*." And this profound will within us is patriotism.

What a wonderful nation would ours be if each individual in it measured up to that standard of patriotism. But many do not. Selfish interests too often cloud the ideal of patriotism, an ideal clearly delineated by Belgium's iron Cardinal.

Family interests, class interests, party interests and the material good of the individual take their place, in the scale of values, below the ideal of patriotism, for that ideal is right, which is absolute. Furthermore, that ideal is the public recognition of right in national matters and of national honor. Now there is no absolute except God. And to affirm the absolute necessity of the subordination of all things to right, justice and truth is implicitly to affirm God. When humble soldiers say, "We only did our duty," they express the religious character of their patriotism. Which of us does not feel that patriotism

is a sacred thing and that a violation of national dignity is in a manner a profanation and a sacrilege?

Can we wonder now, with such an ideal before them, that the Belgians did the great things which history records to their credit? Glorious, golden words are these and we only regret that the ideal expressed by them has not permeated through every avenue of our American life. It would make the war shorter and we would be a greater nation. So much for the patriotism of Belgium as expounded by the one most competent to talk.

Letter after letter has followed this great epistle from the pen of this providential churchman. In one, devotion to the Holy See is inculcated; in another, more devotion to Christ and the Blessed Mother is strongly urged; in still another, the doctrine of the Communion of Saints is driven home through the practical necessity before them of praying for the dead. There is a beautiful letter calling in clarion tones upon the Belgian nation to get down on its knees and pray to the God of justice, right and true patriotism to help them. Happy day indeed when the American nation, as a nation, gets on its knees and joins prayer to the Supreme Giver of all good things to the list of preparations for the successful issue of the great war!

One other letter recounts the road through suffering that must be trodden before the victory can be gained, while another begs them to have patience and trust in God. Another letter is the famous "Courage My Brethren" epistle, in which he tells his fellow-citizens of the wonderful moral and Christian greatness that now is the possession of their nation. His beautiful letter to his clergy overflows with practical words on their duties. Most pathetic indeed is the letter of protest against the deportation of Belgians, sent to Von Bissing, the man who had dared to exile the unfortunate people after he had told the people of stricken Belgium: "I have come to Belgium with the mission of stanching your country's wounds."

If one letter can be said to be greater than another, it must be the "Appeal to Truth" letter. Great in majesty, brilliant with lofty sentiments, powerful in truth and sincerity, strong with the honesty of righteousness, courageous with the knowledge of justice, it is the letter of a brave man of God, in union with his fellow-bishops of Belgium, appealing to truth and urging his brother-bishops of the enemy to make an honest and impartial investigation of the calumnies spread by the same unjust and ruthless enemy that had made poor Belgium a smoking and sorrow-stricken ruin.

Germany cannot now restore to us the blood which she has shed, the innocent lives which her arms have destroyed; but it is in her power to restore to the Belgian people its honor which she has violated or permitted to be violated. We ask this restitution from you, you who stand first among the representatives of Christ in the Church of Germany. Do your duty, come what may! We bishops at this moment have a moral duty and therefore a religious one, which takes precedence of all others, that of searching out and proclaiming the truth.

There has been no restitution, there has been no answer from the German Bishops to this heart-breaking appeal. But no one wonders and no one believes today the calumnies of the first days of the war.

Such is the aspect of the great Cardinal of Belgium, rising to the crisis of war, as seen through his letters. His actions are recorded elsewhere. History in years to come will pay proper tribute to this man of God, who has become the leader of his people bereft of their rightful temporal rulers. He is indeed a providential man for poor little Belgium in her hour of trial and trouble. He is indeed a credit to the Catholic Church and to his princely rank. Pius X showed his wonderful power of discernment when he chose Cardinal Mercier as one worthy to wear the red insignia of his princely household. May the "Voice of Belgium" be for a long time potent, the Voice which so beautifully expresses the ideal of patriotism that, please God, will soon actuate every American unto the victory of perpetual peace.

The Central Shrine of the Irish

AUSTIN O'MALLEY, M.D.

A NOTE in a recent issue of AMERICA on the origin of the Irish legend concerning the expulsion of serpents from Ireland deals interestingly with the central shrine of the Irish people at home and abroad, the little chapel on Croaghpatrick in Mayo. When Saint Patrick escaped from slavery he left Ireland from Clew Bay, at the foot of Croaghpatrick, for Gaul, and years afterward he endured his famous fast on that mountain, and established the first Christian church in Connacht thereon.

Croaghpatrick (*Cruac Patraic*, Patrick's Rick) is an isolated conical mountain, 2,497 feet in height, on the shore of Clew Bay in Mayo, and a noted place in the authentic life of St. Patrick. Nennius (*"Historia Britonum"*) called it *Cruachan Aichle*, Mac Firbis had it *Cruachan Oigli*, but the ordinary old form of its name was *Cruachan Aigli*, the Rick (hayrick) of Aicill. A common name for Croaghpatrick is the Reek, a variant or corruption of rick, from the shape of the mountain: the Mac-Gillicuddy Reeks in Munster are also sugarloaf mountains. The mountain is in the lands of the Clan Mhailli, Owle-Mailly in English; and this district was anciently called the Kingdom of Aicill and Umhall (Highland and Lowland). O'Donovan interpreted Aigli as meaning eagle, *Mons Aquilae*. Aicill or Eccuil was in use as late as the middle of the thirteenth century, and it survives now in the name of the Island of Achill. Under the northeast base of Croaghpatrick was another *Cruachan Aigli*, the Dun of the chiefs of Umhall, an extremely ancient fort, which was in existence from before the Christian era down to the middle of the eighteenth century. Prehistoric saga-fights at this Dun have been set on the mountain confusedly. There are several interesting questions relating to the aboriginal Irish and the Brythonic and Gaelic Celts in this district.

The Bollandists say that St. Patrick imitated on Croaghpatrick, during the Lent of 453, Our Lord's fast of forty days, but the Saint probably endured this fast in 441. While he was on the mountain he heard of the election of St. Leo the Great to the Papacy, which happened in 440, and St. Patrick sent from Croaghpatrick, Munis, a disciple, to Rome to offer homage to the Pope, to report on the work done, and to beg a blessing on the Irish Church. Munis brought back from Rome relics which were used in the altars of the newly established churches.

From this mountain St. Patrick, according to a legend first reported in the twelfth century by Jocelyn, drove all serpents out of Ireland. At the end of his fast he was tormented by swarms of demons who appeared as black carrion birds, and he drove these from him. Out of that grew the snake legend. There is a depression on the north side of the mountain called Lugdaemon, the Demons' Hollow, and into this he gathered demons and serpents before he drove them into Clew Bay. Some of the people on the southern side of Croaghpatrick insist he drove them into Loch Nacorra. Solinus, about A. D. 238, mentioned the absence of serpents from Ireland, and Bede and Camden also noticed that fact. There is also a very old legend to the effect that Aaron, the brother of Moses, cured Gaedhal, the progenitor of the Gaels, in Egypt of a serpent's bite, and as a consequence "No serpent nor vile venomous thing can live on Gaelic soil." The Celts were in Egypt in Aaron's time according to a tradition handed down to Keating, who wrote his History of Ireland in the seventeenth century, and they were finally defeated by "a Pharaoh of the Tower." An inscription written in the reign of Rameses III tells of the rout of "tall fair men from the north who were finally defeated at sea off Syria, and Rameses saw the battle, standing on a tower." This stone was found about 1840, I think. The Celts certainly were in Greece and Asia Minor before Homer's time. The identity of the Homeric sagas and the Gaelic sagas alone suffices to prove this conclusively.

The annual pilgrimage, *Thuras Phadruig*, to Croaghpatrick on July 31 is one of the oldest in Christian history. It was an established custom in 824, when the Archbishop of Armagh demanded tribute for the St. Patrick's chapel on the mountain from the Archbishop of Tuam. Pope Honorius III in 1216 ("Cal. Papal Registers," vol. i) decided that the chapel belonged to Tuam. In 1432 Pope Eugenius granted an indulgence to the pilgrims who would ascend the mountain on the last Sunday of July, and give an alms for the repair of the chapel ("Cal. Pap. Reg.," vol. iv). In 1428 the Abbey of Murrisk at the foot of Croaghpatrick was founded for Augustinian Hermits by Dermot O'Malley, and there seems to be a connection between the founding of this abbey and the granting of the indulgence. Quite recently a new chapel was built on the Reek and the material for this building was carried up the steep mountain in the arms of pilgrims. The Friday nearest the fifteenth of August, called Garlic Friday, and in Irish *Aoine Chroimh Duibh* (*Crom Dubh's* Friday), the day on which St. Patrick overthrew the famous idol of *Crom Dubh*, was the special time for making the stations on Croaghpatrick. In the Middle Ages a pilgrim's road went from the eastern coast of Ireland to Croaghpatrick, and this was used by traders to Westport (*Cahir na Mart*, Fort of the Beeves) and Burrishoole (*Burgheis Umhaill*, Umhall Borough). That part of the road from Ballinrobe to the Reek was called *Tochar Phadruig* (Patrick's Causeway). The road went out a few miles beyond the mountain to the Atlantic where it dips under the sea as if leading to Cahir Island (The Holy City). The road under the sea is the *Via Sanctorum*, and St. Patrick and St. Brigid walked out to Cahir Island by this road. "Sure, what need had they, the Blessed Saints, for boats?"

After his fast on Croaghpatrick, St. Patrick founded the church at Aghagower near the mountain, and set Saint Senach MacDara, the Mild, called also the Lamb of God, over it as bishop. St. Patrick's charioteer Bionnan died at Aghagower, and the Saint himself was very fond of this place; he wished he could live there always, but his work forced him away. There are over 300 small islands in the bay there, and the scene is exquisitely beautiful. Thackeray grows eloquent over it in his "Irish Sketch Book."

There were several saints who lived near Croaghpatrick at various times and the greatest of these was Colman of Inishbofin. There are ninety-five Sts. Colman in the Donegal

Martyrology, but this St. Colman is the most important. He was born in Connacht about 605; he became Bishop of Lindisfarne, near Berwick in Northumberland, in 661, but the dispute about the time of celebrating Easter led to his resignation, and in 667 he retired to Inishbofin in Owle-Mailly. Thirty Saxon monks followed him to Inishbofin, and St. Gerald, a Saxon, was among these. Even then the Irish and the Saxons could not get along together, and St. Colman removed the Saxon monks with St. Gerald to the town of Mayo, where he founded the celebrated monastery of *Magheo na Saxon*, which became a noted institution of learning. Alfred the Great of England studied there. The date of Colman's death is uncertain: the Four Masters make it 667, but there is a conflict of authorities. His feast is on August 8.

The Norsemen came into Clew Bay under the shadow of Croaghpatrick in 812. The "Annals of the Four Masters" say: "A. D. 812 a slaughter was made of the foreigners, the Norsemen, by the Men of Umhall." Eghinard, a secretary to Charlemagne, in the "Annals of the Achievements of Carolus Magnus," gives the following account under the year 812: "A fleet of the Norsemen attacked Hibernia, the island of the Scots, and in a battle with the Scots a large number of the Norsemen were killed: the fleet shamefully retreated and went home." Three other continental chronicles mention this battle—Egolismensis, Rhegino, and Hermannus Contractus. Joyce, in his "Short History of Ireland," has an entirely incorrect account of the battle. The next year the Norsemen returned with reinforcements and defeated the men of Umhall: the Norsemen were probably attracted by the reputation of the shrine on Croaghpatrick. In 835 they plundered all Connacht.

The Scandinavian raids into Ireland were extraordinarily destructive; all Irish missionary work which had Christianized most of northern Europe ceased, and religion and learning decayed. There was a short revival of religion after the Battle of Clontarf in 1014, but civil wars checked it. Brian Borumha usurped the archbishopric of Ireland in 1002, and this started a state of chronic warfare among the provinces of Ulster, Connacht and Munster, which lasted almost without intermission for a century and a half. In 1079 Turlough, son of Brian Borumha, invaded Connacht and sacked the shrine on Croaghpatrick. He was an interesting ruffian. The year after he became king of Munster he was sitting one day holding in his hands the gory head of an ancient enemy, Conor O'Melaghlin of Meath. A mouse had crept into the gaping mouth of the head, and while King Turlough was gloating over it the mouse jumped out into the hairy breast of the man. The shock nearly killed him: one chronicle says it did kill him, but he was not so easily quieted.

Down through the Middle Ages there is little mention of Croaghpatrick, but the pilgrimages continued. In 1109 O'Longain, the secular lord in charge of Ardpark in Limerick, was killed by lightning on Croaghpatrick, and curiously, four years later thirty persons were killed by lightning on the mountain in one storm. Prince Aedh O'Connor, son of King Cathal of the Red Hand, sometime during his father's reign (1224-1228) cut off the hands and feet of a robber who had attacked a pilgrim to the shrine.

In 1235 the De Burgos, later called the Burkes, came into Owle-Mailly, and the history of Connacht from that time until the end of Elizabeth's reign is little more than a history of this remarkable family. The coming of the De Burgos was the beginning of the downfall of the O'Conors, who had reigned in Connacht for six centuries. The battle of Athenry in 1316 ended their power. William de Burgo was the first of the family to go to Ireland. His son Richard, who was killed in 1270, had three sons, and the youngest of these, William of Athnachip, invaded the district about Croaghpatrick in 1235. His grandson Gibbon de Burgo was the ancestor of the Clan Gibbons to which Cardinal Gibbons belongs.

COMMUNICATIONS

Letters as a rule should be limited to six hundred words.

Slopping Over

To the Editor of AMERICA:

I do not ask if it pays to be patriotic. Patriotism for pay is no patriotism: it lacks the motive that makes it a virtue, and Catholics who so promptly and generously respond to the call of patriotism should know, if they do not, that when the urgent need has passed they will get more kicks than caresses for the sacrifices they have made. In the highest sense it pays, as all nobility and generosity pay: in the lowest sense it does not; but, thank God, those on whom the burden falls do not care.

What I ask is: Does it pay to slop over? While we are doing our share uncomplainingly and without hope of reward, some of us are slopping over in oratorical outbursts, in protestations of loyalty, in "dedication" of all our resources to the Cause, in consenting to deprive our people of Mass on Sunday, in some localities, so as to save coal for our allies, and, worst of all, in accusing some of our fellow-Catholics of disloyalty and near-treason. And the motive? Because, we are told, that is the best way to refute the old-standing suspicion, the best way to disarm prejudice, the best way to maintain and preserve our rights as Catholics in the land. Does it pay? In my opinion it does not. The man who accuses his fellow-Catholics of near-treason is quoted in the *Menace* to "prove" that we are all traitors, and the rest of the sloppers-over have their trouble for their pains, or are contemptuously put back in their place by a reference to the inference that is warranted when one protests "too much." Do such protestations induce our Government to rebuke those of its allies who, insulting the Pope, insulted us all, in the celebrated secret treaty with Italy? Do they stay the legislative bodies who, in their zeal for prohibition, mean finally to abolish the Mass? In my opinion they do not. Slopping-over does not pay.

Let us make the sacrifice demanded of us, willingly, wholeheartedly, uncomplainingly. But, let us quit slopping-over. It does not pay, it never will pay. All the slopping-over in the world will not induce a Protestant majority to yield to a Catholic minority any rights except those that it is forced to yield. This is the lesson of history.

Washington, D. C.

J. E.

Some Irish, Old and New

To the Editor of AMERICA:

As you seem to be more than generous with your space in these columns, I trust that you will accord me, an Irish-American, the same consideration as L. J., who wrote under the above title in *AMERICA* for February 9. As our worthy friend saw fit to dissect the Irish race, inch by inch, and then proceeded to parboil it, I feel that some one among us, unfortunate people, whom our worthy friend terms "trucklers of a very vicious species," should extend to him, on behalf of millions of Irish and Irish-Americans, our heartiest thanks for his consideration and foresight in informing the readers of *AMERICA* that he is not an Irishman, just a friend, for fear that some of these "floaters" might become excited and imagine that the defects of their race were even greater than our friend would have us believe. It must, indeed, be a nightmare to this gentleman to see and to know that the spiritual welfare of the Catholics of this country is under the guiding hand of three cardinals with such unpolished Irish names as Farley, Gibbons and O'Connell.

Our friend says, "How few will help an Irishman to power and fame." Did he ever stop to think how few ask or require help? I have always noticed that the Irish get along in this great United States of ours quite as well as the men who are fortunate enough to be of other nationalities. An Irishman or

any other man that requires a brass band and a corps of friends to push him along in the world never gets very far, and if he does he generally, sooner or later, finds his level. He continues: "The Irish in America are a disorganized crowd, without leaders, without plans, just floaters drifting from day to day, boasting of what was, rather than what is." We would infer from this that he would have the Irish keep mobilized at all times, and whenever there is an opening in civil or social life make a rush and put their man in and hold him there by brute force.

He speaks of a rush of young Irishmen to America when the war is over, and asks, "What Irishman or Irish society has given this a thought or care?" We assume from this that he would have a bodyguard meet each and every one of these poor, half-baked immigrants at the pier and escort them to some safety vault lest they should stray from the dock and be found flirting with the Goddess of Liberty, or should fall into the clutches of some unscrupulous hotel runner that would rent them a thirteen-room suite in the Waldorf-Astoria. It must grieve this worthy gentleman to see a race of millions of "floaters" drifting from bad to worse, simply because the good Creator saw fit to make him other than Irish. If this gentleman can associate with a race of people such as he describes and still class himself as a "Friend" I would suggest that he make a trip to our Northwest and get acquainted with some of our prominent I. W. W. leaders, as he would probably find in them something to warrant praise.

Homestead, Ore.

EMMET F. GALLIGAN.

To the Editor of AMERICA:

In G. O'N.'s letter in your issue of February 9, I was unprepared for the following: "The Irish have accomplished no work worthy of the world's admiration but apostolic work." In this statement the writer evidently admits that there can be work worthy of the world's admiration that is not apostolic. In other words, he is not using apostolic to denote any and every good work, but work of a directly missionary spirit. This statement being general and entirely unqualified, any one instance to the contrary would serve to disprove it.

In an article in the columns of *AMERICA* in the issue of May 5, 1917, it was proved by documentary evidence, that probably fifty per cent of the American Revolutionary troops were Irish. One is struck by the number of Irish names on the monuments to the Civil War dead, North and South. We may conclude that some with such names were among the living veterans who proved a great factor in building the West and transcontinental railways. Let me here enclose a quotation, with the facts of which G. O'N. must be familiar: "Let him then cross to the Alleghanies and observe the traces of Irish genius in the stupendous works which annihilated mountains, invented by Dougherty, and from thence to New Orleans, to admire the most beautiful architectural pile upon the face of the New World, erected by Gallagher." (Mooney, "History of Ireland.")

The names, together with a host of others, of Andrew Jackson, our seventh President, son of an Irishman, and MacMahon, President of France, start us questioning about Irish names in secular statesmanship. In the field of education, John Scotus, the re-establisher of Oxford University, and the two men, Clement and John, whom we should call the first presidents of the Universities of Paris and Pavia, were Irishmen. For music the violin is of Irish origin, Stradivarius perfecting the rudimentary Irish fiddle. To turn to architecture the roof of Westminster Abbey is Irish. Sir Hans Sloane, founder of the British Museum, was an Irishman. The Royal Academy of Arts in London was founded by Irishmen, Barrett and Barry, of whose historical paintings Sir Thomas Campbell declared that they were equal to Michael Angelo's. The Houses of Parliament at Westminster were built by Barry, its frescoes being by McClise, another Irishman.

As a result of such statements as that of the writer (G. O'N.) some say that in worldly ways the Irish should imitate the English. I have heard it stated that Irishmen should ape the English attribute, denominated by non-Frenchmen as *savoir-faire*. This expression has a connotation of cosmopolitanism, but by many globe-trotters, some of whom had lived in England, I have been told that the people they met most lacking cosmopolitanism, the most insular, were the English middle class and many of the "upper classes." Though something of an Anglo-phile myself, I would hardly set this standard as an example for imitation to a people who have assimilated, and been assimilated into, every nationality under the sun.

Woodstock, Md.

JAMES J. McDERMOTT.

An Irish Embassy

To the Editor of AMERICA:

On the evening of February 20, at the Central Opera House, a meeting of the Irish Progressive League was held, to demand for Ireland the freedom that the other small oppressed nations of the world are asking for. Many well-known Irish men and women were in attendance, among the speakers being Mrs. Sheehy-Skeefington, whose husband was killed during Easter Week, 1916, Dr. McCartan, the official Irish Republican Ambassador to the United States; Mr. Peter Golden, the Secretary of the League, and many others.

During the course of the evening it was proposed that a start be made for the establishment of an Irish Embassy at Washington. The proposal met with great success financially, many thousands of dollars being collected for that purpose. Donations ranged from 150 dollars to one dollar, and a monthly contribution was pledged, mostly to insure up-keep, ranging from five dollars per month to one dollar per month. Among the pledges was one from an American sailor of two dollars per month. So now the Irish the world over may look with a keen eye for the opening of this Embassy. Many cheers were given for the Irish Embassy. Among the curious donations was a gift given by a friend of twenty-five dollars with one additional dollar for every ten-dollar bill.

The speakers expressed the hope that the United States would see to it that Ireland was treated according to the aim of the war, namely, the freedom of small nations. The audience was also asked to write about the Irish question to the Chairman of the Committee on Foreign Affairs and their New York representative on that committee. It was also announced that anyone wishing to give to the cause of the Irish Embassy should send their contributions to Mrs. Hickey, treasurer, 2177 Bedford Avenue, Brooklyn, N. Y.

New York.

MICHAEL J. O'CONNELL.

Newman's Correspondence

To the Editor of AMERICA:

The following information touching the query of Mr. Marshall and the letter of Mr. McConville seems to throw further light on the subject of Newman's correspondence with Scott, Ward and Faber before the year 1838. Taking Scott first, I find on page 314 in the table of letters appended to the second volume of the "Memoirs of James Hope-Scott," that the first letter of Newman to Scott is dated October, 1838. This letter is found as a "note" on page 129 of volume I. Further proof of this appears in Newman's sermon, "In the World, but not of the World," on page 265 of the volume containing "Sermons Preached on Various Occasions," where Newman says: "I knew him (Scott) first, I suppose, in 1837 or 1838, etc." As regards Ward, there is enough material scattered throughout the volume, "W. G. Ward and the Oxford Movement," but particularly on pages 81 and 82, to warrant one in believing that the latter part of the year 1838 marked the beginning of Ward's real following of Newman. As they could converse together at that time, there may have been no reason for corresponding.

Newman seems to have met Faber in the early part of 1837, when the translation of St. Optatus was assigned to the latter by the compilers of the "Library of the Fathers." Chapter IV of "The Life and Letters of Frederick W. Faber" substantiates this assertion. On page 210 of this same volume is mentioned the first letter of Faber to Newman. On page 227 of the second volume of the correspondence edited by Anne Mozley, I find Newman writing to J. W. Bowden: "I have had very pleasant and kind letters from Mr. Hornby and Mr. Faber on the subject of my lectures, which I sent to both." This letter is dated Easter Day, April 15, 1838. This information is offered as only a probable solution of the silence that seemed to puzzle Mr. Marshall.

Boston.

H. A. L.

Books for Catholic Readers

To the Editor of AMERICA:

The *Catholic Mind's* list of books that Catholics may feel safe in reading is a good one and Father Reville's short notes are excellent. I would suggest, however, that in order to have the list effect the good intended, it should be printed all in one opusculum and hung with the family almanac in each house. Being scattered through many numbers of the *Catholic Mind*, it will never be consulted on going to the public library, as it should be.

I would also suggest that asterisks be placed before the best Catholic books in each department of literature, books about which we could safely say that it is criminal for library boards to neglect having them on the shelves of the public libraries. In the foreword to the list, Catholics should be instructed to ask and ask again that such books be furnished, so that, with the poison of non-Catholic books, the antidote of Catholic teaching may be given. The list should be used as a memorandum, an X marking the books read and calling attention to the asterisked volumes that the library lacks.

Such a list compiled from even a score of small cities would be interesting and would furnish data for an article on public libraries in America, that would perhaps make library boards take notice. In most places I think the apathy of Catholics is principally to blame for the lack of Catholic books in public libraries. We have in such places a whole shelf full of books by Mrs. Eddy *et al.*, but not the works of Father Searle, or anything orthodox; another shelf of books on South America, all written with the non-Catholic or anti-Catholic bias, but none of Father Zahm's works.

Baraboo, Wis.

J. T. DURWARD.

[Father Reville's list of books for Catholic readers, now being published in every other number of the *Catholic Mind*, will eventually appear as a pamphlet.—Ed. AMERICA.]

Catholic Defense League

To the Editor of AMERICA:

The articles appearing in the daily papers detrimental to Catholicism are very numerous. I cannot understand the apathy with which they are tolerated. The way to combat these has been demonstrated by other religious bodies. Locally I have "scotched" all such attempts by answering every article as it appeared in the press. But the "big dailies" simply ignore an individual protest. To make such protests effectual an authorized bureau should take hold of the matter. Trained men, both clerical and lay, should constitute such a body. To defray the expenses of such an organization would be a simple matter if our Bishops would take hold of it. The amount assessed against every parish for the *cathedraticum* could be doubled and this new half applied for expenses. Then you would have the great body of the Church interested in it, the Bishops, the rulers of God's Church, and the "Bureau," the authorized mouthpiece of the Church.

Elkhart, Ind.

F. J. J.

Prohibition and the Mass

To the Editor of AMERICA:

Federal and State officers, if they are well informed, should know, that altar wine or wine for sacramental purposes, is needful for the Holy Sacrifice of the Mass, the highest act of Divine worship in the Catholic Church. Furthermore, these same officials should know, that freedom of worship, according to the dictates of conscience is a fundamental guarantee of the Constitution of the United States of America. It would seem, however, that our officials are inclined to overlook supinely these facts under the pressure of the bone-dry prohibition movement which is sweeping the country in these latter days.

The Catholic Church has always been and will always be the ardent advocate of the virtue of temperance, which means moderation in all things, drink not excepted. Even a bone-dry law is immaterial to the Church, if the majority actually desires such legislation, provided legislators in the wording of the law make explicit exemption for the manufacture, sale, transportation, retention and use of wine for sacramental purposes. If, however, legislators, Federal or State, fail to consider impartially and to secure legally the rights of Catholics in this important matter of altar wines, Catholics as a body will be forced to unite solidly for self-protection in opposition to the cause of prohibition. As Catholics, they are and must be prepared to fight to the last ditch for the Holy Sacrifice of the Mass and they are and must be ready to die in defense of the Altar of God.

As Catholics, they have ever stood and they will ever stand firmly and steadfastly by the Government of the United States. Their loyalty has never been questioned in the past nor will it be questioned in the future by honest, fair-minded men. In this hour of strife our Catholic citizens have generously contributed both men and means to the success of the cause. But why should Catholics be expected to send their beloved sons into the very jaws of death in defense of a Government that would deprive them by law of their right to serve their God as they see fit? Why should Catholics give freely of their hard-earned wealth in support of the Government in time of war, if that same Government supinely ignores their most sacred demands of conscience? Why should the Knights of Columbus, an organization of Catholic gentlemen, spend their millions to aid their country in the hour of trial, if the Government and people of that same country have no respect for the consciences of Catholics or the legitimate practice of their religion?

We understand that about forty per cent of the army and navy are Catholics. Now why should these Catholic soldiers and sailors, the flower of Catholic manhood, sacrifice their noble young lives in defense of their beloved country, if that same country disregards their right to the legal use of wine for sacramental purposes? Why should these Catholic men, the strength of the nation, be expected to love and defend with their very lives a country which would deny them a legal right to serve their God according to the dictates of their conscience? Why should Catholics be forced to face death on the bloody field of battle without the consolations of their holy religion, since these very consolations are possible only through a recognition of their right to use wine for sacramental purposes?

As Catholics, however, they fully realize, that this is not the work of the Government, Federal or State, but the effect of concerted action on the part of a well-organized, fanatical minority, terrorizing unworthy self-seeking vote-getting politicians into submission to their tyrannical wills and fanatical opinions.

The present prohibition movement, if pushed without restraint to the extreme, will be fraught with many and serious evils and dangers for the welfare of our beloved country. Conditions today in the State of Oklahoma are causing grave ap-

prehensions in the minds of thoughtful Catholics and others throughout the length and breadth of this fair land.

It is, therefore, high time for men at the helm of State to bethink themselves seriously of the solemn duty they have to perform in regard to the religious rights of every citizen of these glorious United States. Where there is a will, there is a way, if men want to be just to all who have the honor and privilege of living under the folds of the Stars and Stripes, the symbol of liberty, civil and religious.

Dubuque.

J. E.

Beating the Air?

To the Editor of AMERICA:

An illumined reader, a cure-the-root-of-the-evil Catholic, sends in a communication anent the Young Men's Problem, and asks whether we are not "shooting in the air." His query evoked a long train of thought. In my mind's eye I saw a public library where the Catholic Bible is taboo; I saw trenches where priests are plodding in the mud, while their parishes are left unattended; I saw a newspaper office issuing filth that is being circulated with Catholic money; I saw a country persecuting the Church and assisted in this task by American gold; I saw war orphans robbed of the Faith of their fathers; and in the wake of all a mob of loudly-protesting cure-the-root-of-the-evil Catholics, who carefully desisted from any action, because the man is yet to be born who is to point out the cause of all this evil.

Does J. L., who writes in AMERICA for February 9, dwell in some African desert, vegetating on ideals that never were, and never will be objectively real? Or does he live in our vaunted matter-of-fact age with eyes that see not and ears that are immune to sound? Possibly it has never occurred to him that half a loaf is better than no bread; and that an evil kept in check, and perhaps gradually diminished, is less harmful than an evil that holds unmitigated sway. Under existing conditions clubs for young men are a necessary supplement to the home. If no clubs with a Catholic atmosphere are provided, amusement will be sought in irreligious or anti-Catholic clubs, in pool-rooms and saloons. In Catholic clubs the director will find many opportunities to instil into his young men Catholic principles, and to give them sound instruction regarding the many pitfalls on their path. Surely, the home is the proper place for such instruction; but just as surely many homes fail to impart it. In Catholic clubs the members can be safeguarded against evil companions, since the undesirables are easily weeded out. The promiscuous company, met with in pool-rooms and saloons, has been the cause of the downfall of many a young Catholic who was weak in both faith and morals.

By all means let us have Catholic young men's clubs which will be instrumental in tiding many a lad over the danger period till he finds his balance for good. And let us have these clubs without delay. While our cure-the-root-of-the-evil Catholics are deliberating, and pondering in their inmost hearts what may be the most efficient remedy for so radical an evil, our young men are daily drifting farther away from the Church, many so far that they forget the way back.

West De Pere, Wis.

C. P.

Magazines for Camps

To the Editor of AMERICA:

In my experience as a Knights of Columbus camp secretary I find it possible to get from the camp post-office an unlimited number of magazines of fairly recent date, contributed by the public. But there are very few Catholic magazines among them; in fact, six great bags, sorted one day recently, failed to produce a single Catholic periodical. The only Catholic magazines sent to our camps, except by the publishers, are always weeks and even months old, and they are not read. Catholic magazines and papers are eagerly read if they are new, but old Catholic periodicals cannot compete with a secular magazine of current date.

Camp Quantico, Va. THEO. A. THOMA, K. C. Secretary.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MARCH 9, 1918

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From the Pope to the Priests

“YOUR grandsire notoriously loved mutton, *argal*, you stole the sheep” is weak logic, but it appears to be the only logic at the disposal of a certain clique, bent on fastening the blame for the Italian reverses upon the Catholic Church. A magazine of national circulation was among the first to adopt it, by ascribing to the influence of Benedict XV the ultimate causes of the losses in Northern Italy, and this publication was followed by the *Red Cross Magazine*, which in the February number, allowed Mr. Rudyard Kipling to class the Holy Father with “stall-fed Stockholmites,” “swithering Neutrals,” the “Kaiser” and “the devil.” As protests directed to that publication have met no response, the conclusion may be drawn that the editor is so heartily ashamed of Mr. Kipling’s foul attack upon the Pope, that he wishes to bury his shame in silence.

But the most recent critic of the Italian clergy is a quondam war correspondent, Mr. Will Irwin, who by courtesy of the *New York Tribune* for February 28, graciously absolves “the Vatican” from the crime of working “to disintegrate the morale of the Italian people.” “I am sure,” testifies Mr. Irwin, “that the Vatican had nothing to do with it.” But for all that, some stigma must be placed upon the Catholic name, and Mr. Irwin completes his task in this fashion:

But to the parish priests, the Socialists are personal devils, and to get even with them, or to surpass them, they took up the same propaganda which was having such a marked effect on the men, the women, and the children. While the women wept on the necks of the men who were home from the front on leave, these priests went among the soldiers and asked, “Why are you fighting? Don’t you know the Holy Father wants peace?”

This is stern logic with a vengeance. Nevertheless, it is not clear enough to explain why the parish priests, who considered the Socialists as personal devils, and therefore, beings to be thwarted on all possible occasions, should have endeavored “to get even” with these devils by aiding and abetting them in their favorite schemes. Working on the same principle, every American, keenly desirous of winning the war, will at once do all that is possible to strengthen the Germans, and our War De-

partment will forthwith ship all its men and munitions to Berlin, to be used at the good pleasure of the Kaiser. Possibly these parish priests were lunatics, but Mr. Irwin neglects to state that fact. If they were, it is difficult to understand how lunatics could have exerted a power so potent and extended as to cause a breakdown in the greatest army that Italy has ever marshaled.

Very probably Mr. Irwin does not realize how he himself is adopting the policy which he ascribes to the parish priests, in making speeches which will aid and comfort the Germans, by leading them to believe that in the allied countries, and by inference, in the United States, Catholics and in particular Catholic priests, are traitors. Mr. Irwin has made a definite charge against the Italian parish priests, but at the same time has carefully refrained from giving the name of even one clergyman thus arraigned for treason. To ask Mr. Irwin for names, dates, places, and the definite acts of which he complains, is only a fair challenge. The challenge has been made often; it has never been answered. The Cardinal Secretary of State, for instance, has asked these data from the calumniators of the Italian clergy, but he has asked in vain. Perhaps Mr. Irwin can satisfy the Cardinal’s just demands, or failing this most reasonable request, withdraw his accusation against the Italian “parish priests,” an accusation which even the Italian Parliament considered absurd.

Archbishop Prendergast

WHEN Archbishop Prendergast celebrated the golden jubilee of his priesthood some fifteen months ago his mind was so vigorous and his body, in spite of infirmity, was bearing the weight of almost three-quarters of a century so bravely, that the end appeared to be far distant, and among the golden blessings which his friends invoked upon his silvered brows, not the least likely of fulfilment was an indefinite length of fruitful service. It was hoped, and the hope seemed to be well-founded, that he would long continue to grace the see with which his name had been so felicitously connected. But the end was nearer than was thought. God was kinder than his other friends, and seeing that he had reaped his harvest, and that the measure of his work was pressed down and running over, called him home in the seventy-fifth year of his age.

Born in Clonmel, Ireland, May 5, 1843, he came to the United States in 1859, and was raised to the priesthood in 1865. After thirty-two years of priestly labor in the diocese and city of Philadelphia, he was consecrated titular Bishop of Scillio, and appointed Auxiliary to the late Archbishop Ryan. Fourteen years later, in May, 1911, he succeeded his saintly and eloquent predecessor, and became the third Archbishop of Philadelphia, being the seventh prelate to occupy that see since its establishment by Pope Pius VIII. Coming from a family, a race and a land of priests, he fulfilled his increasingly arduous duties in the spirit of the highest sacerdotal and episcopal

traditions; his name is revered in St. Malachy's parish of which for many years he was pastor, in the city of Philadelphia, where his priestly life was spent, in the great archdiocese to which he gave the crowning fruits of his maturest prudence and zeal, and wherever his name is known.

His motto, *Ut Sim Fidelis*, "That I may be Faithful," which was inscribed on his coat of arms, aptly sums up the inspiration and achievement of his distinguished career. Hundreds of thousands of militant Catholics owe their Confirmation to his anointed hands, almost 1,000 Sisters received their religious habit from him, and a considerable proportion of the priests of the diocese remember with affection the day he ordained them. Schools, churches, convents, hospitals, erected in large numbers under his patronage, testify to his courage and initiative; and the memory of his apostolic words is enshrined in countless hearts. He was faithful in all things, to his duties, to his friends. A touching incident illustrates how well he remembered the latter. A poor woman, a servant, who had administered to him as a priest and who had collected money for his seminary, died not long ago. She was very humble in station, there were few to attend her funeral; many whom she had befriended in life, forgot her in death. Not so the Archbishop. At her Requiem, the aged prelate, attended by a bishop and twenty seminarians, did not fail to do her honor by his presence. And so it was in everything. He was faithful to all to the end. His days of trial are over, his good fight has been fought, he has met Christ face to face. May he rest in peace!

Do Women Wish the Vote?

THE topic of votes for women is not new in New York. A campaign always aggressive, frequently enlightening, and occasionally deplorable, had been carried on for years before November, 1917, when the suffrage was at last extended to women. The claim made by many who opposed this civic innovation, that women did not want the vote and would not use it if it were given them, was usually resented with far more heat than the subject seemed to warrant, or indignantly brushed aside as totally irrelevant. Yet the registration day for women in the city of New York, in the four congressional districts which held elections on March 5, seems to show that our new voters lack something of that burning and overwhelming desire to take part in the country's political life, ascribed them by the more impassioned advocates of "votes for women." For out of an electorate calculated at 135,000 women, only 37,623, or about thirty-six per cent displayed enough interest in the matter to register. Possibly four per cent were kept from the registration-booths by legitimate causes. If so, New York faces the fact that, out of every ten women who might have voted, only four cared to vote, and this on an occasion when the very novelty of the process might have held out a lure to feminine curiosity.

This situation is deplorable, and calls for a vigorous

remedy. It cannot be said in excuse, that any effort was made to keep the women from the polls. The exact contrary is the truth. The endeavor of all the political parties, of many church organizations, and of a number of private societies interested in the public welfare, was to rouse the new voters to a full sense of the civic duties implied by the franchise. Throughout the city schools were opened to explain the technicalities of voting, and several of the newspapers published a series of excellent articles, stressing the importance, in a republican form of government, of an active and intelligent electorate. All this now appears to have been love's labor lost. Furthermore, this indifference marked the stronghold of votes for women, the City of New York. In the State at large, the measure was rejected, and became law only by the great majority secured in the metropolis. But when at least sixty per cent of our women take no interest whatever in the vote, the prospect for the future is not promising, unless its bleakness stimulates new efforts to arouse or create an interest which, at present, is dormant if not dead.

There was a time in American civic life when the "gang" entrenched itself in power simply because "the good people," with sublime futility, confined themselves to pointing out the shortcomings of the political plunderers, instead of adopting the fairly simple and admirably efficient policy of conducting them to the scaffold along a pathway of honest votes. Are the women bent on adopting the long discredited policy of looking upon the vote as "vulgar" or "common," thus delivering themselves, and their communities as well, into the hands of cranks and gangsters? The days are coming when we shall need, even more than at present, intelligent voters. This is not to hold that we shall create a new and innocent world by votes, but only that an intelligent vote may often prevent this world from growing older in open, flaunting iniquity. Our Catholic women, in New York and wherever by grace of the male electorate, they have been vested with the franchise, may profitably reflect on the truth that the vote is not a light privilege to be used or not, at whim, but a duty to be exercised regularly and with conscientious care.

Three Nations and the Pope

CATS have a most uncomfortable way of coming out of bags at the wrong time in the wrong manner, causing disturbance in proportion to their unrestrained power for working evil. Just recently an inconsiderate creature jumped from the diplomatic pouch of Russia, in the form of a secret treaty, signed at London, April 15, 1915, by Sir Edward Grey, M. Cambon, Marquis Imperial and Count Berckendorf. Article XV of the document reads: "France, England and Russia obligate themselves to support Italy in her desire for non-admittance of the Holy See to any kind of diplomatic steps for the purpose of the conclusion of peace or the regulation of questions arising from the present war." All this is now common

knowledge but it is not so generally known that Lord Robert Cecil and Baron Sonnino either denied the existence of such a treaty or so phrased their statements that people concluded Trotzky was a skilful rogue bent on discrediting four innocent victims, by a change of a word. Since that day, however, new light has dawned in England and Italy, and Cecil and Sonnino are explaining their former statements in a pitiable and grotesque manner. But when all has been said, it remains true that England, France, Russia and Italy closed one avenue that might have led to a just and honorable peace, by an act performed in the dark, for the sake of a petty prejudice. The situation is unenviable, quite full of danger in fact, for the treaty has been followed by other strange and inexplicable deeds done against the Holy See, and while loyal people are deploring the stupidity of statesmen who either perpetrate or permit such infamies, the disloyal are rejoicing in their hearts that so much aid and comfort are given to the enemy, not by individuals but by the very Governments that are struggling for life in the battle with the Kaiser. Could not England, France and Italy be persuaded that victory depends on the preservation and increase of the morale of their people and troops? That accomplished, could not England, France and Italy be persuaded that morale is neither preserved nor increased by dark plots and foul calumnies against a holy man who has successfully exerted every effort to make this blood-drenched world a little brighter for countless victims of this cruel war?

Protecting the Seed-Corn

ONE of the wisest things ever said by the redoubtable Colonel Roosevelt was uttered in a remark which displayed an excellent genius for the obvious. "You can't improve a child until you've got the child." This is only another form of the *prius esse quam tale esse* of St. Thomas, the principle that existence must come before modification. But Mr. Roosevelt's remark was not obvious to the purblind generation for whose benefit it was intended. That is clear from the outcry which it aroused among our social tinkers, the professional reformers, who prate loudly of the need of a new and healthier generation, and to this end propose a policy of which the logical outcome is moral degradation and no children at all.

No sane and genuine interest in the welfare of the race of tomorrow can be indifferent, even in the cramped circumstances of war, to the welfare of the child today. The Children's Bureau at Washington was established to care for the general interest of the child, and to prove that a Government which views with tender solicitude a thousand flocks on a thousand hills may, with no derogation to its dignity, bend to listen to the cry of the child in the streets, the factory, and the slum. In a recent bulletin, the Bureau draws the attention of all citizens to the frightful prevalence of preventable mortality among children under five years of age, and scores

the deplorably wasteful policy of taking children from the school or the home, to place them in alleged "gainful" occupations. The warning is good, the advice sound, and neither is in any sense superfluous. But a suspicion lingers that the well-meant supervision of the Bureau, excellent as far as it goes, fails sadly by defect. For if the Bureau, dedicated to the service of the whole people, has at any time conducted a survey, looking to the preservation of the nation by the eradication of a frightful vice which threatens the very existence of the race, the results of that survey have been laid away in the most secret of the official archives. Other Governments have been frank and brave enough to face the question. Only an ostrich can maintain that this evil is negligible in the United States, or that it is confined to a decadent class, for whose loss the country, speaking from a legal, social and biological standpoint, would be richer.

Half-measures are never worth while. The Bureau has done a good work in asking the conservation of the child by attention to the child's physical health, but there is no reason why it should not go a step farther, and find place in its bulletins for a few plain paragraphs in vigorous denunciation of all purposeful race-destruction. Nor is perfection attained by securing a generation of healthy animals, whose intellectual development has not been neglected. That race is stunted, cut off from a glorious field of achievement, which has no place for spiritual aspirations. Possibly it is no part of the Bureau's work at present, to shield the child from the baneful effects of such influences as improper plays, films and amusements. That task falls, first of all, within the circle of the parent's duty. But the home is often helpless, especially in the larger cities, before a lure which has so irresistible an appeal to awakening passion and immature judgment. A strong local censorship is today a practical necessity, and an honest Federal censorship would increase its strength tenfold. If the Government, under the interstate commerce clause of the Constitution, can find an effective method of protecting migratory fish against the violence of poachers, it would not seem to be an act unduly paternalistic were the same clause invoked to forbid the passage from State to State of players as well as films, whose sole purpose is the commercial exploitation of vice and crime. A child is worth more than a fish, or a whole school of fishes, even were they whales.

It is clear, of course, that the greatest child-caring agency in the world today is the Catholic Church, the only force which consistently and without fear, vindicates the right of the child to a home and a school in which God comes first. But public authority must do its part in making every community a better place physically, morally and mentally, for the child to live in. Law cannot do everything, but it can do much to prevent the existence of open incitements to wrong-doing, so disastrous to the young, and that much it must be compelled to do.

Carranza's Gain and Our Loss

FRIENDSHIP with the Kaiser, the ruthless enemy of the United States, should mean forfeiture of friendship with this country. That such is far from the case, however, is apparent from these significant items of news:

Carranza to the Kaiser:

To your Majesty, who celebrates his anniversary today with just cause for rejoicing. I have the honor to send your Majesty my most cordial congratulations and am pleased to express to you my best wishes for your personal happiness and that of your august family, as well as for the prosperity of your great friendly nation.

The Kaiser to Carranza:

Greetings from the Prussian Diet. The intimate union of the Crown and the people, which I received as a sacred heritage from my fathers, dates from the hard times by which Prussia was trained for its world historic mission.

May these hard years of strenuousness, which I feel more deeply in consequence of the responsibility placed upon me by God, strengthen and deepen this intimate relationship, so that

it may stand the test in the battles which still lie before us, and in the great tasks which, after a victorious peace, we shall have to fulfill in an altered world.

Carranza for the Kaiser:

President Carranza, it is authoritatively stated, is about to issue a decree requiring foreign ship captains to unload cargoes destined for firms in Mexico on the enemy trading list.

Refusal to comply with this order will entail detention of the vessel. This action is due to the refusal of foreign ship masters to violate the trading with the enemy act.

The United States for Carranza:

A shipment of \$100,000 worth of gold for Mexico left the Sub-Treasury in this city yesterday. This was the first of the shipments in accordance with the agreement reached by the United States and Mexican Governments. (New York *Sun*, February 19.)

This is a bit disheartening to Americans whose patriotism is costing them many a hard sacrifice; however, it is more than ever a duty to be thankful for small mercies and to rejoice that only one pro-German is profiting by his conduct, at our expense.

Literature

PHASE AND PHRASE IN ST. PAUL

IN one of his "Essays in Criticism," Matthew Arnold speaks of a sentence of Bossuet, that fairly possessed his youthful fancy, and obsessed those he wearied with its recitation. The sentence, in the French of Bossuet, has a wonderful cadence. It reads in English: "He will go forth,—this man, ignorant of the art of eloquence; he will go forth even to polished Greece, the mother of philosophers; and he will there establish more churches than Plato won disciples by an eloquence that men deemed divine." The Eagle of Meaux soared a little beyond the clouds, when he rated St. Paul so; he failed rightly to visualize facts as they were.

Plato taught in the groves of Academe; his disciples were literary and refined; his style represented centuries of Attic culture; the expression of his noble thought was chiseled, simple, symmetrical, graceful, elegant, and yet chaste, severe and Dorian—even as the noble Parthenon, in whose shadow the flame of Plato's eloquence glittered and glowed. To whom? To a very select few at Athens. To the many, the light of Plato was darkness. His doctrines were caviare to the general. Plato was not an orator; he had not that eloquence which could grip, hold, and swing an audience.

St. Paul was an orator. He had a message to give his audience; he believed fully in that message, and in his authority to give it; he presented his matter in such appropriate phrase and phase as to hold the attention of the audience, to grip the hearers unto his own magnetic personality, and to swing and sway them the way of his own emotions and will. To do that is the chief element of oratory.

Only once did St. Paul egregiously fail in eloquence. That was at Athens. Where Plato had had an enthusiastic following of disciples, Paul won only Dionysius, a member of the City Council that was called the Areopagus, together with a woman named Damaris and a few others. Though the phase of his doctrine, and phrase of its setting were apt enough, yet St. Paul met no success in that part of polished Greece, in which Plato had been supreme. Paul established no church at Athens. He abode there only a brief spell; and left, never to return. Bossuet's comparison between Paul and Plato fails to account for facts as they were; fails to do justice to the ability of St. Paul as an orator.

Why did St. Paul fail at Athens? Because his *message* and his *style* were not Attic. The phase of the treatment was apt; but the doctrine itself was most repulsive to a self-sufficient people. The choice of phrase was fitting; it did not warrant Bossuet's rating of *cet ignorant dans l'art de bien dire*; but it lacked the Attic flavor. The *message* of Paul, at Athens, as everywhere, was that of the Resurrection of Jesus, through whom is salvation. The Athenians rejected that message. They would not believe in the supernatural order. Culture had made them self-sufficient. The transcendence of the Deity, they allowed; the deification of sticks and stones, they tolerated. They were so sufficient unto themselves, that the immanence of the Deity in them was not acceptable; and such Divine immanence as would account for the Resurrection of a God-Man from the dead—that was unspeakable. They laughed the message of St. Paul to scorn.

The *style* of St. Paul's message lacked Attic flavor. The Athenians scoffed at him as a lounge on the *agora*, a prater of the public square. The City Council, the Areopagus, demanded a specimen of his style. Paul followed the simple rules of rhetoric. He conciliated the staid Solons at the outset: "Men of Athens, on every hand I see signs that ye are very religious." In the rest of the speech, his phrasing was literary. He even quoted Aratus on Zeus; and interpreted the words to mean the immanence of God in us, "For His very race are we." Vain was Paul's rhetoric. His style lacked the elegance of form, the grace of expression, the delicacy, the *je ne sais quoi*, of Attic art. He was not steeped in Hellenism. Hence his failure to get permission of the Council to preach to the self-sufficient Athenians.

So St. Paul crossed the Saronic Gulf, and went to Corinth. The Corinthians were cultured, though not so esthetic as the Athenians. In the ruins of ancient Corinth, the unfurrowed Pentelic tiles of the *agora*, and the graceful Parian marbles of the Fountain Peirene, bespeak a high culture. Yet the cosmopolitan dwellers at Corinth were given to lust. Perhaps that is why they were not self-sufficient. Culture inclines one to be satisfied with one's self. Not so lust. Impurity makes one ashamed of one's self. At any rate, St. Paul won the Corinthians to the Gospel, and abode with them a year and a half.

The Corinthians were an athletic people. Hardby was Isthmos,

where were held the world-famed Isthmian games. To the Corinthians the Gospel was preached in athletic phase and phrase. Read the excellent translation of St. Paul's Epistles, given in the Westminster Version, published by Longmans. It is direct from the Hellenistic of the great Apostle, and often brings out an athletic phrase which our Douai Version has completely lost. Let us translate one such phase of Pauline athletic piety as an instance of pregnant meaning:

I so box as not to hit the air. I give the knockout blow to my flesh; I lead it around the arena as my slave; lest, while I play the herald unto others, I myself be heralded as vanquished. (1 Corinthians, ix: 26-27.)

Compare our edition of the Douai Version. It contains substantially the thought; but the style of St. Paul is hopelessly lost. We must go back to the language of the Apostle himself, in order to taste the literary flavor of his style. Else we will never reach the fulness of meaning involved in his athletic phrase.

St. Paul is in the ring of Isthmos. He is "all to all, to save all,"—a philosopher to the Athenians, an athlete to the Corinthians. No choice is left. He *must* preach the Gospel. "If I preach the doctrines of the Christ, that is nothing of which I may boast. A force presses me on. It is wo to me, if I preach not the doctrines of the Christ." And to gain all men to those doctrines, Paul uses whatsoever natural means may be used by a supernatural man. "With the Jews, I am as a Jew, to win the Jews." With the Corinthians he descends in fancy into the ring of Isthmos. Standing in the *agora* of ruined Corinth, the traveler marvels at the marble-tiled streets, the well-preserved shops and dwellings, the acanthus-leaved capitals and fluted columns of Peirene nearby; and recalls the voice of Paul that had resonantly rung through those lovely colonnades nineteen centuries ago. How the Corinthians gave heed! What close attention they paid! Why? Because he preached to them an athletic piety. He preached to them Christ Jesus; but in the language of the *agora* of Corinth, and not in the language of the groves of Academe. He gave them the ring-phase of his message, and that in the ring-phrase of the renowned Isthmos. He became in fancy a boxer. "I so box as not to hit the air." With whom does he box? With his flesh. The old fight is on between spirit and flesh.

In the theology of St. Paul, spirit is the sum and all of the higher faculties of the soul, natural and supernatural,—it is the right reason grace-illuminated, and the strong will grace-impelled; whereas flesh is the sum and all of the lower faculties of the soul, disordered by concupiscence. By Adam's sin, our emotions, our likes and dislikes, our senses internal and external, are cankered by the gangrene of concupiscence, they are in disorder, wayward from God, in revolt against the dictate of right reason, of reason Godward. But "where sin hath abounded, grace hath more than abounded" in its effects upon the soul. The reason is constantly illumined by actual graces, flashes of light from on high; the will is constantly impelled by actual graces, "tractions of Christ," as St. Augustine calls them. Besides this, the soul, that is not in sin, is raised by sanctifying grace to a habitual state that is far above that of nature. That is why the boxing bout between spirit and flesh is so uneven a match; the dynamic of the spirit far outclasses that of the flesh. That is why St. Paul says, "I never hit the air."

Yes, St. Paul is a good boxer. He knows the universal and international rules of the game. He keeps his enemy well within arm's reach. He does not hit at random. "I never hit the air." He has his eyes wide open. He is alert, agile, swift. He chooses the spot for every blow; and lands every blow on the spot chosen. The enemy may be a skilful dodger. St. Paul is a more artful hitter. "I so box, as not to hit the air." At last, he gives the knockout blow. The enemy falls. Another round is fought, and another; in the end, the knockout blow

is effective. The flesh is prostrate, vanquished by the spirit of St. Paul. "I give the knockout blow to my flesh."

What is this knockout blow? An analysis of the Hellenistic verb tells us. It occurs only twice in the Bible—here, and when St. Luke makes Our Lord tell the story of the widow, who gave the knockout blow to the unjust judge by talking him down. The verb means, if we analyze it, "to hit hard and often the little spot just under the eye," to give a black eye. In those unscientific days, that was the *ne plus ultra* of scientific delivery in the ring. Modern science has discovered more effective blows. St. Paul uses the language of the times at Corinth. "I give the knockout blow to my flesh."

After the games, the victors led the vanquished about the stadium of Isthmos as their slaves. The victors strutted with head on high, crowned with laurel wreaths. The vanquished jogged along after, and strove to hide their skulking, hangdog look of shame. Meanwhile heralds proclaimed unto glory the names of the victors, and unto infamy the names of the vanquished. St. Paul was never among the vanquished, never ashamed of his spirit, ever the victor over his flesh. "I lead it around the arena as my slave; lest, while I play the herald unto others, I myself be heralded as vanquished." The Hellenistic verb "to herald" had its athletic meaning, and a derived Gospel-meaning, "to preach." The preacher was a herald. And a fearless herald was St. Paul, not only of the clear message of Jesus Christ, but also of the names of the victors and the vanquished. In his open excommunication of an incestuous Corinthian Christian, he evinced the intrepidity of the fearless herald he was. Around the whole Empire of Rome, he did that duty of the herald of Christ; and never once was he himself "heralded as vanquished" in the boxing bout between spirit and flesh.

The Pauline boxing match between spirit and flesh is on today in every soul. And in many a Christian, the flesh is the victor. Right reason is superannuated. Strong will is retired on a pension. The emotions are supreme. Reason is blinded by the feelings; and blinded reason fails to direct the will Godward; and a Godward will fails to hinder the emotions in their pell-mell, onward rush away from God. Legislation against white slavers does some good. The hounding of grafters now and then results in their reform. But the only effective reform of the State is the reform of each individual by his own God-aided efforts. The knockout blow must be given by spirit to flesh. Self-conquest and self-restraint must be practised to such an extent as will make reason and will supreme over the likes and the dislikes. Then and then only will grace-power be supreme in the individual; then and then only will the dynamic of Jesus Christ flow unimpeded through the Christian State.

WALTER DRUM, S.J.

REVIEWS

Dreams and Images, an Anthology of Catholic Poets. Edited by JOYCE KILMER. New York: The America Press. \$1.60.

In his introduction to this judicious selection of poems, Mr. Kilmer explains that he has endeavored to bring together the poems he likes best which were written in English "by Catholics since the beginning of the nineteenth century," and he expresses his regret that the limitations of space have made him exclude many poems dear to him, "many poems that are part of the world's literary heritage. There should be many Catholic anthologies." Most readers of "Dreams and Images" will no doubt agree that Mr. Kilmer has accomplished his undertaking exceedingly well. Eighty-six English, Irish and American poets are represented by some 200 selections which, with very few exceptions, really deserve to be called poems and not merely verses. The danger menacing every Catholic anthology is that of including pieces that are pious rather than poetical, and this peril Mr. Kilmer has succeeded pretty well in shunning, though a little more rigor might have been profitably exercised in the matter.

At the beginning of the book, readers will be glad to find Hilaire Belloc's ringing lines to the men of Balliol:

Balliol made me, Balliol fed me,
Whatever I had she gave me again;
And the best of Balliol loved me and led me,
God be with you, Balliol men.

His fine stanzas on "Courtesy," in which he discerns "the grace of God," are also reproduced, and not long after comes Wilfrid Scawen Blunt's noble sonnet, "How Shall I Build?"

How shall I build my temple to the Lord,
Unworthy I, who am thus foul of heart?
How shall I worship who no traitor word
Know but of love to play a suppliant's part?
How shall I pray, whose soul is but a mart,
For thoughts unclean, whose tongue is as a sword
Even for those it loves to wound and smart?
Behold how little I can help Thee, Lord.

The temple I would build should be all white,
Each stone the record of a blameless day;
The souls that entered there should walk in light,
Clothed in high chastity and wisely gay.
Lord, here is darkness. Yet this heart unwise,
Bruised in Thy service, take in sacrifice.

Mr. T. A. Daly's "To a Thrush," certainly represents him at his best; four of Mrs. Eden's beautiful poems can be found, though we missed some of her lines on Bettykins. Maurice Francis Egan has written nothing better than his sonnet on "Maurice De Guerin," which will here be read again; many will look in vain for Louise Imogen Guiney's "Christmas Carol," which begins, "Still as blowing rose, sudden as a sword," but will perhaps be content with her "Tryste Noel" instead; Gerard Hopkins gets in three selections, and Lionel Johnson, very deservedly, eight; Theodore Maynard is adequately represented, and so is Alice Meynell with such exquisite lyrics as "The Shepherdess," "Christ in the Universe," and "To a Daisy"; Father O'Donnell's "The Dead Musician" is here entire, and Shaemas O. Sheel's melodious poem which ends:

He whom a dream hath possessed treads the impalpable
marshes,
From the dust of the day's long road he leaps to a laugh-
ing star,
And the ruins of worlds that fall he views from eternal arches,
And rides God's battle-field in a flashing and golden car.

Joseph Mary Plunkett's "I See His Blood Upon the Rose" is justly included in a book of Catholic "Dreams and Images." "My Maryland" leads off James Ryder Randall's contributions, and Father Ryan's "Conquered Banner" fittingly follows. Father Tabb hardly seems to enjoy the space he deserves. Katherine Tynan, some will think, does not always appear at her best, and room should have been found for one or two of Father Donnelly's poems. But as representative selections from eighty-six poets had to be printed, without condensations, within the space of 286 pages, readers who miss their favorite poems will doubtless readily forgive Mr. Kilmer and start forthwith a supplementary anthology of their own. That the modest compiler of "Dreams and Images" should not see his way to putting into the volume a single poem by Mr. Joyce Kilmer, who marched off to the war last summer with the old Sixty-ninth, is perhaps to be expected, but by the heroic exercise of the higher detachment could he not have inserted for us at least one of Mrs. Aline Kilmer's exquisite little lyrics?

Now that this excellent anthology has been prepared and published, Catholics should certainly take care that it is not left, like so many worthy Catholic achievements, for those not of our faith to "discover," appreciate and praise. The book should be in every class-library in our Catholic schools; it can be profitably conned by both teachers and pupils, and particularly by those invertebrate Catholics who never find books by their "coreligionists" "worth reading," and every Catholic lover of good poetry

ought to buy a copy of "Dreams and Images" and place it within easy reach on a shelf beside Palgrave's "Golden Treasury," Mrs. Meynell's "Flower of the Mind," and the anthologies Sir Robert Bridges and Sir Arthur Quiller-Couch have compiled.

W. D.

Immortality. An Essay in Discovery, by B. H. STREETER and OTHERS. New York: Macmillan Co. \$2.25.

The introduction of this volume states that the authors have endeavored to bring to their subject the ascertained results of different branches of scientific, philosophical, critical and historical study. The body of the work contains 373 pages of argument in support of immortality and of speculation on the nature of the future life, taken from the sources indicated in the introduction. But no one of the proofs advanced amounts to a demonstration. The nearest approach to a convincing proof is in the interesting essay of J. A. Hadfield, M.A., M.B., Surgeon, Royal Navy. He has some new indications from surgical experience in the present war and especially from recent therapeutic applications of hypnotism, that mind is superior to matter.

The remaining essays, by clergymen of the Anglican Church, afford many striking examples of the *a priori* historical methods of the higher criticism. Beginning an historical investigation with a formed philosophical theory, they laboriously explain away or lightly reject all evidence that opposes their theory. Dr. Hadfield writes of a phenomenon that might be paralleled in the pathology of higher criticism as here illustrated. An eye perfect organically will refuse to reflex to light, its normal irritant, under hypnotic suggestion. The critical faculties of these authors, perfectly capable in other respects, do not react to the clearest evidence, when it is not in conformity with their theories. The very passages adduced to prove that there is no Scriptural authority for the existence of hell, would convince an unprejudiced mind of the existence in abundance of such authority, as surely as Harnack's works converted von Ruville. B. H. Streeter has some interesting paragraphs on the Aristotelian entelechy, and Lily Dougall an adequate refutation of Theosophy. All five essayists might read with profit the life of Gemma Galgani, especially the scholarly chapters in which her confessor proves that the ecstasies of Christian mystics cannot be explained by the phenomena of hypnotism, Spiritism or hysteria.

D. F. R.

A Roumanian Diary, 1915, 1916, 1917. By LADY KENNARD. With Illustrations. New York: Dodd, Mead & Co. \$1.25.

The author of this book was a member of a party that left England in September, 1915, and found herself comfortably quartered in Bucharest a month later, waiting to see what would happen next. The city was full of Germans, but a strong pro-Ally sentiment kept growing among the people. The country's political situation, however, made it hard to begin any effective preparations for war. Lady Kennard, who hoped to be useful as a nurse, attests that the hospitals of Bucharest, with the shining exception of the one managed by the French Catholic nuns, were badly organized, provisioned and staffed. By August, 1916, the author felt convinced that war was "really coming," and the following month she vividly describes a busy day she passed attending to the numerous victims of bombs thrown from German Taubes. Later she recorded that, "Three men were blown to bits in another [hospital] pavilion. I think that the Red Cross flags should be taken down; it is obvious that the Germans try for them."

In November all were ordered to leave Bucharest and flee to Jassy, and the change was made amid indescribable tumult and suffering. The hospitals were so overcrowded with wounded that comparatively few of the soldiers could be attended to by the overworked staffs, and a train loaded with refugees was derailed and hundreds of people were killed. The author called the scene

of the wreck "a concentrated battle-field which lacked the royalty of cannon and individual heroism." There is another good description of how the Roumanians destroyed vast quantities of oil and wheat to keep them from falling into German hands. As Russia did little to help and the other Allies moved, as usual, too late, the Germans soon overran the country and Roumania finally lay prostrate at their feet. When the true history of the war is written, it will be interesting to learn who was responsible for the useless sacrifice of Roumania.

W. D.

The Gospel According to St. Luke, With Introduction, Text and Notes. By ROBERT EATON. London: Catholic Truth Society.

Father Eaton, of the Birmingham Oratory, is well known to Catholics because of his commentaries on the Psalms. Equally welcome is the present work on the Gospel of St. Luke. Nothing very scientific is attempted by the editor, since he writes for schools. The introduction is brief, contains the main features of traditional teaching about "the beloved physician," and omits everything cumbrous and deterrent to the uninitiated. They who wish Harnack's study of the "we-sections" of Acts, and an analysis of the medical terms of the Third Gospel, know where to go for such information. The translation of Luke from the original Hellenistic will be forthcoming to Catholics in the "Westminster Version," edited by Fathers Keating and Lattey, S.J. Father Eaton interprets the version that the Catholic student has to hand, that is, Challoner's revision of the Rheims translation of the Vulgate.

These interpretations are brief, illuminating, and sufficient for the readers to whom they are directed. Oftentimes the Hellenistic of St. Luke is referred to; generally the exegete's meaning is set down without argument. Quotations from various authors are thrown in here and there, but without any reference by which to gage their worth. While we recommend this Gospel commentary most highly, its utter failure to refer to the Fathers of the Church is sincerely deprecated. For instance, "daily bread" (11:3) is referred by many Fathers and by Pius X to the Eucharist; this possible interpretation should not have been omitted. Moreover, how does the editor know that Luke excludes Matthew and Mark from the "many" (1:1) who had written Gospels before him? Why make *stones* . . . *children* (3:8) a play upon the Hebrew words *abanim* . . . *banim*? There may have been here a play upon the Aramaic *abanin* . . . *benin*. Hebrew was not commonly spoken in Palestine during the time of the Baptist, unless the phantastic theory of Naville be true.

W. F. D.

The Profession of Teaching. By O. I. WOODLEY and M. VIRGINIA WOODLEY. Boston: Houghton Mifflin Co. \$1.40.

The opening chapter of this work aims at proving that the claims of teaching to be ranked as a profession are as reasonable as those of law or medicine. The question of school ethics is then taken up, and stress is justly laid on the serious obligations which devolve upon the teacher in consequence of his new relations towards the children, the community, the board of education, the superintendent, and his fellow-teachers; nor is it forgotten that the teacher in turn has certain rights which the parents and particularly the school authorities are bound to respect. After a discussion on the ultimate aim of education, many and widely different problems, arising out of the teaching profession, are clearly stated, and a solution, tentative or final, submitted for the reader's appraisal. Among these problems may be noted, by way of illustration, the relation of the school to the home and the State, the psychology of the learning and the teaching process, the function of the recitation, the subject-

matter for the classes, and the present-day increasing insistence on vocational education.

This rapid survey of its contents will give some idea of the wide field covered by the subjects which the authors have undertaken to develop; and they are to be congratulated, if for no other reason, on having succeeded within the brief compass of a few hundred pages, in setting forth with sufficient clearness and fulness the essential features of the chief problems that are uppermost in the minds of educators today. Comparatively few writers, if any, have attempted a similar task and succeeded so well. That the authors, moreover, are fully conscious and appreciative of the ethical aspects of the teacher's work, the part he must play, whether for good or ill, in the formation of character, the instant need there is of strengthening the moral and the religious sense in the child along with the first development of the mental faculties: all this is quite in evidence throughout their studies; and for this too they deserve sincere congratulations.

To the Catholic reviewer, however, such a book as the present cannot be expected to carry a convincing appeal; and the reason is the work suffers from defects, common indeed to its kind, which must appear to him central and vital. For all his willingness to praise the noble motives and the high ideals that have clearly been the inspiration of the volume, he cannot close his eyes to the authors' omission of the element of the supernatural in their discussion on the ultimate aim of education; and yet to the Catholic—though surely not to the Catholic alone—this factor of the problem is beyond all doubt of the highest importance. Omit this aspect of the question, and your solution is inevitably only a partial and a very unsatisfactory answer. Closely linked with this consideration is the further fact, of equal significance to the Catholic, that a Divine revelation has been granted the human race by the Redeemer of mankind, and that the contents of His revelation have been expressed in a body of doctrines which no man is free to reject or modify. If we are bound to shape our lives in accordance with these teachings, then those who are entrusted with our spiritual guidance must see to it that these truths shall, so far as is possible, be present to our minds from the very dawn of reason. Prayer, too, must form an integral part of our daily life; so runs one of the main lessons of the greatest of all teachers. This is why, not to mention other reasons familiar enough to the practising Catholic, the Church clings and must cling to the position she has ever held on the school question. And this, too, is why the Catholic cannot be satisfied with the authors' solution of several of the questions they discuss.

J. A. C.

The Dreamers and Other Poems. By THEODOSIA GARRISON. New York: George H. Doran Co. \$1.25.

The admirers of Miss Garrison's poetry will find in this charming volume many new instances of that spontaneity of lyric utterance, simplicity of technique, gentle pathos, and haunting melody that we have learned to look for in her work. She is a lover of the "old ways" in poetry, free verse is wholly absent from the sixty sweet lyrics in the book and the perilous note of "modernity" which is now so fatal to many of our feminine versifiers' attempts at poetry is carefully shunned by Miss Garrison. The joy that the beauty of God's world gives the poor and lowly, the love of pure hearts, life's little sorrows, the humor and pathos of Irish courtings: these are the themes of "The Dreamers." All of love that "the young page" knows he sees "in eyes that never look at" him; "The great recurring miracle of dawn" is admirably described; the difference between gray days and gold is unerringly indicated; the factory girl's mental vision of "orchards in the spring-time" is powerfully contrasted with "the dirty wall beyond a big machine" which is actually before her eyes all day; the author's queries to the

"Mothers of Men" are poignant; her thoughtful stanzas on "Shade" will remind the reader of Mr. Kilmer's "Trees"; "The Vagabond" and "Good-bye, Pierette," are love poems of feeling and delicacy and the following sonnet on "Beauty" shows what an unusual gift of discernment and expression Miss Garrison has:

Sometimes, slow moving through unlovely days,
The need to look on beauty falls on me
As on the blind the anguished wish to see,
As on the dumb the urge to rage or praise;
Beauty of marble where the eyes may gaze
Till soothed to peace by white serenity,
As canvas where one master hand sets free
Great colors that like angels blend and blaze.

O, there be many starved in this strange wise—
For this diviner food their days deny,
Knowing beyond their vision beauty stands
With pitying eyes—with tender, outstretched hands,
Eager to give to every passer-by
The loveliness that feeds a soul's demands.

Every Irish heart that reads "The Dreamers" will perhaps enjoy most the seven "Songs of Himself" which bring the volume to a melodious end. Miss Garrison sees the "Master of the House" going

"With that old light step of his, across the Courts of Heaven,
His hat a little sideways and his stick held so."

"The Fair" is a charming picture of a Celtic courtship and the following poem about "Sheila" is as full of truth as of music:

Katie had the grand eyes and Delia had a way with her,
And Mary had a Saint's face and Maggie's waist was neat,
But Sheila had the merry heart that traveled all the day with her,
That put the laughing on her lips and dancing in her feet.

I've met with martyrs in my time, and Faith! they make the best of it,
But 'tis the uncomplaining ones that wear a sorrow long,
'Twas Sheila had the better way and that's to make a jest of it,
To call her trouble out to dance and step it with a song.

Eh, but Sheila had the laugh the like of drink to weary ones,
(I've never heard the beat of it for all I've wandered wide.)
And out of all the girls I knew the tender ones—the dreary ones—
'Twas only Sheila of the laugh that broke her heart and died.

W. D.

BOOKS AND AUTHORS

Half the pages in the current *Catholic Mind* are filled with Father Reville's list of "Novels for Catholic Readers," a valuable compilation which has long been needed, and which is arousing wide interest. The other articles in the number are the Holy Father's latest utterances on peace, Archbishop Moeller's address on "The Catholic Layman's Duties" and Bishop Van de Ven's counsels on how to pass "Lent in War Time."

With the object of helping the Faithful to make permanent the results of missions preached in the parish, the Fathers of AMERICA's staff have written a series of practical instructions on the duties of the Catholic home. "Marriage and the Family" (America Press, \$0.15) is a book of 124 pages containing fourteen well-written papers on such subjects as "Marriage," "Mixed Marriages," "Catholic Courtship," "Catholic Education," "The Home's Worst Enemy," "Catholic Mothers," "The Catholic Child," "Vocation," "The Catholic Safeguards," etc., and is packed with clear and workable counsels on how to make a success of married life, how to protect the Christian home

from the perils that menace it nowadays, and how to keep the Catholic household as like as possible to Our Lady's home at Nazareth. "Marriage and the Family" is also an excellent book to give the graduates of our convent and parochial schools.

Little books for Lenten reading recently published by Kenedy are: "Jesus Crucified" (\$1.00), a series of short meditations on "The Science of the Cross" which Father Grou, an eighteenth-century Jesuit, adapted and arranged from a work by Father Marie, S.J., who died in 1645; Lady Lovat has prepared from Father Nierenberg's well-known book on "The Glories of Divine Grace" sixteen meditations called "The Marvels of Divine Grace" (\$0.90); Alice Dease has written ten edifying stories founded on incidents vouched for by workers "With the French Red Cross" (\$0.60); and for little children an attractive series of "Stories from the New Testament" (\$0.25) with good pictures in colors has been prepared.

"The Lost Naval Papers" (Dutton, \$1.50), by Bennet Copplestone, will interest those who like detective stories. Around the personality of William Dawson, an ingenious Scotland Yard officer, are gathered a number of exciting adventures. The background of the book is the English Secret Service and the German spy system.—Helen Huntington's "Eastern Red" (Putnam, \$1.50) is a cleverly written novel which leaves an unpleasant taste in the mouth. It is the story of two strikingly contrasted married women who rebel against conditions which old standards and long tradition have enforced. The solution each discovers for escaping from an intolerable kind of life is not one sanctioned by Christian ethics.—"The Finding of Norah" (Houghton Mifflin, \$0.75) is the title of Eugenia Brooks Frothingham's little story of a Boston maiden who breaks off her engagement because her intended husband does not agree with her attitude toward the present war. The author actually believes that Mexico "is increasing order, eagerly educating her people, reclaiming her lands, organizing finance on a first-class basis," etc.—"The Major," "The Dwelling Place of Light," "Extricating Obadiah," "The U. P. Trail," "Christine," and "His Last Bow" were January's best sellers. "The U. P. Trail" is one of Zane Grey's lurid \$1.50 dime-novels with the salacious sex-element added, and "His Last Bow" is a new Sherlock Holmes book by Conan Doyle. The others on the list have already been noticed in AMERICA.

Ernest Cobb's "Garden Steps" (Silver, Burdett, Boston, \$0.60), which is described as a manual for the amateur in vegetable gardening, aims to encourage patriotic children to start a little truck garden this spring and raise things for the domestic table, thus leaving more of the country's food to send to the army. The author has had fifteen years of actual experience as a gardener, and in the book's twenty-five chapters he gives a wealth of clear and practical information about fertilizers, tools, ground preparation, etc., and then, beginning with asparagus and going down the alphabet to turnips, he tells the young gardeners how to raise successfully a score of vegetables. The book is full of pictures of smiling boys and girls working in gardens.

In his opening "Apology" for "Airs and Ballads" (Knopf, \$1.00) John McClure calls himself a "poetaster" who would burn his "song-books This very day If singing didn't matter So little anyway." Most of his verses are in praise of fair ladies, but occasionally a deeper note is sounded. "The Lass of Galilee" however is so unpardonable a breach of good taste, to take no higher ground, that it is hardly atoned for by his "Carol Naïve," with stanzas in it like these:

I sing the Lady of all most fair,
Of all most dainty and debonair,
She to whose feet the angels come,—
Lady Mary of God's Kingdom!

I sing the Lady of all most good,
Immaculate Lady of Motherhood,
She that holdeth our hearts in fee,—
Lady Mary of God's City!

I sing the Lady of all most dear,
She that cherished us yesteryear,
She that will cherish when this world dies,—
Lady Mary of Paradise!

Prof. Henry Fairfield Osborne's "The Origin and Evolution of Life" (Scribner, \$3.00) aims at establishing an energy-conception of evolution and of heredity. The main doctrine of the extreme evolutionists is assumed throughout. "The demonstration of evolution as a universal law of living nature is the great intellectual achievement of the nineteenth century. Evolution has outgrown the rank of a theory, for it has won a place beside Newton's law of gravitation," etc. This is startling enough, and disconcerting, too, when it is remembered that while many leading scientists believe in the doctrine, they are quite willing to admit that it has never been demonstrated. Again, speaking of the phenomena of adaptation, especially those manifested in the germ, we are told that "for these processes of development from within," Driesch has abandoned a natural explanation and assumed the existence of an *entelechy*, that is, an informal perfecting influence. Are we to hold, then, that Driesch's explanation cannot conceivably be a natural one, and must we forthwith, in this cavalierly manner, reject as a pure assumption his postulate of an *entelechy*? As for Professor Osborne's main object, to explain the origin and the development of living forms in terms of energy, his teaching bears a striking resemblance to the doctrine of energism. Matter, according to this doctrine, is only the union of several factors of energy. Energy, in short, is the only reality in the world. Professor Osborne's attempt to establish such a position is, it need hardly be added, foreordained to failure.

In view of the latest deplorable developments in Russia, Leon Trotsky's book on "The Bolsheviks and World Peace" (Boni & Liveright, \$1.50), is melancholy reading. "The conditions upon which peace should be concluded," he writes, are, "No contributions. The right of every nation to self-determination. The United States of Europe—without monarchies, without standing armies, without ruling feudal castes, without secret diplomacy." But this visionary Socialist has now discovered that after his subversive doctrines ruined the morale of the Russian army, the Germans quietly marched in and made the Bolshevik terms ridiculous by scornfully violating every one of them.—Another book which shows a German and a Russian in quite another phase of their character is "The Willy-Nicky Correspondence" (Knopf, \$1.00), which consists of sixty-five secret and intimate telegrams exchanged between the Kaiser and the Czar. Herman Bernstein, who edits the volume, assures the reader that these English dispatches, which were found in the archives at Tsarkoye-Selo, are now faithfully reproduced. The telegrams were sent between the dates June 16, 1904, and August 2, 1907, are signed "Nicky" and "Willy," treat of family and diplomatic matters, and show what a strong influence the Kaiser exerted over the Czar.

Strange omissions follow the attempt to contain a continent's missionary history in "African Missionary Heroes and Heroines" (Macmillan, \$1.25), by H. K. W. Kumm. The first seven centuries are confined to one chapter, eleven centuries intervening until "the days of modern Christian missions" receive no

notice, while recent Protestant missionaries share the substance of this "hero book." Africa knows countless heroes not mentioned by the author. Catholic missionaries there now can trace heroic fellow-workers in the Faith back through all the years without leaping eleven centuries. Readers who know the missionary as typified in St. Francis Xavier may wonder why "a modern missionary" was offered by the cannibals "a fine-looking woman as wife in exchange for a plump boatsman whom they wanted to eat." When another page announces that the missionary chose for his "second wife a West Indian and colored" pity may arise for the plump boatman, but appreciation increases for Catholic missionaries who are still pressing on in Africa armed with only a crucifix and quite unmindful of "hero books."

"An Elementary Course in Differential Equations" (Ginn, \$0.72), by E. J. Maurus, of Notre Dame University, which is intended as an easy introduction, primarily for first- and second-year students of an engineering course, is an excellent book of its kind, well tried by previous use in the class-room before its introduction to the public. All the more important cases are briefly but very clearly explained, and each is followed by numerous problems, one or more of which are solved by way of illustration. —R. Adelaide Witham has edited and annotated for use as a text-book Richard Doddridge Blackmore's famous Exmoor romance, "Lorna Doone" (Allyn & Bacon, \$0.65), an excellent book to start young readers with. There is a well-written introduction containing interesting pages about "The Country of 'Lorna Doone,'" and "The 'Lorna Doone' Legend," a sketch of the author and some comments on the form and style of the story. At the end of the book are twenty-eight pages of critical and explanatory notes with numerous "suggestive questions." We wonder when the editors and publishers of text-books intended for general use will learn that Catholics object to being called "Romanists." According to Miss Witham, Blackmore's wife was a "Romanist."

BOOKS RECEIVED

- Allyn & Bacon, Boston:
Lorna Doone, a Romance of Exmoor. By Richard Doddridge Blackmore. Edited by R. Adelaide Witham. \$0.65.
- Boni & Liveright, Inc., New York:
The Man Who Was Thursday, a Nightmare. By Gilbert Keith Chesterton. \$0.60; The Great Modern French Stories, a Chronological Anthology Compiled and Edited with an Introduction by Willard Huntington Wright. \$1.50.
- B. Herder Book Co., St. Louis:
"Tre Ore" or the Three Hours' Agony of Our Lord, Good Friday from 12 to 3 p. m. \$0.10; \$4.00 a hundred.
- Imprime au Devoir, Montreal:
Le Pape, Arbitre de la Paix. Par Henri Bourassa, Directeur du Devoir.
- Alfred A. Knopf, New York:
Where Bonds Are Loosed. By E. L. Grant Watson. \$1.50; Airs and Ballads. By John McClure. \$1.00.
- P. J. Kenedy & Sons, New York:
Irish Lyrics and Ballads. By Rev. James B. Dollard, Litt.D. \$1.35.
- Librairie Victor Lecoffre, Paris:
Dieu Nous Aime. Avec les Blessés. Par Abbé Felix Klein. 3 fr.
- Moffat, Yard & Co., New York:
The Prisoner of War in Germany. By Daniel J. McCarthy, A.B., M.D. \$2.00.
- Peter Reilly, Philadelphia:
Hossfeld's New Practical Method for Learning the Italian Language. By A. Rota. New Edition. \$1.25; Hossfeld's Conjugation of Italian Verbs, \$0.15; The Catholic's Pocket Prayer Book. \$0.25.
- Charles Scribner's Sons, New York:
Hearts of Controversy. By Alice Meynell. \$1.75.
- Silver, Burdett & Co., New York:
Garden Steps, a Manual for the Amateur in Vegetable Gardening. By Ernest Cobb. \$0.60.
- Joseph F. Wagner, New York:
The Casuist, a Collection of Cases in Moral and Pastoral Theology. With Corrections Made Necessary by the New Code of Canon Law. In Five Volumes. \$10.00.
- The World Book Co., Yonkers-on-Hudson, N. Y.:
Problems of Subnormality. By J. E. Wallace Wallin. \$3.00.
- Pierre Tequi, Paris:
L'Humilité d'un Fondateur, Le Vén. Jean-Claude Colin et la Société de Marie, Par A. Cothénet. 2 fr.; Retraite de Dames et de Mères Chrétiennes, Par J. Millot, 3 fr. 50; Les Croyanances Fondamentales avec un Appendice sur les Mystères et les Miracles, Par Monseigneur Tissier. 3 fr. 50; Le Purgatoire, Pour Nos Morts et avec Nos Morts, Par Louis Rouzic. 3 fr. 50; Au Cœur de Jésus Agonisant, Notre Cœur Compatisant, Douze Méditations pour l'Heure-Sainte, Par J. Darguad. 2 fr.; Les Vrais Principes de L'Education Chrétienne, Rappelés aux Maîtres et aux Familles, Par Le P. A. Monfat. 4 fr.

EDUCATION

Missionary Work in the Schools

DOES it ever occur to our Catholic teachers in the grades what a fruitful missionary work they could perform in their geography classes, while locating Timbuctoo for their young charges, or dilating on the natural products of the Brazilian forests? One of the shining-bright and justly enviable achievements of the non-Catholic churches is their work for the foreign missions. They accomplish a great deal for the spread of their gospel in pagan lands, much more, comparatively, than do Catholics. It appears to be one of their specialties. They have a lively and an abiding interest in missionary work; they give unselfishly toward it; and they have the knack of engaging the minds of their little ones, with the result that much is accomplished for the good of their cause.

INTEREST THE CHILDREN

HOW do they do it? One cannot say for sure just how they do it, without making an actual study of their methods; but on the face of it, the matter appears to be simple enough. All that they do, as far as an outsider can see, is to let the naturally romantic and picturesque appeal of the foreign missions work their own inevitable spell on youthful minds. That the story of far-away endeavors in strange lands and among pagan peoples, has both a romantic and a picturesque appeal cannot be denied. There is the flavor of adventure in it, of novelty and curiosity. When to these elements is added the urge of religious zeal, something is bound to result.

Why should we Catholics not attack the matter in the same manner, and awaken the interest of our youngsters in missionary work? And how better can this be done than through the medium of the schools? The surest way to get a family into sympathy with our foreign missions is to get the children of the family interested in them; and it is fairly safe to say that those children in whom a lively interest in the field afar is awakened today, will be the real supporters and backers of the missions of tomorrow. So, it would appear, the thing to do is to "catch the youngsters" of the present, and they will make the future secure.

THE HEROES OF TODAY

BUT where are we to catch the youngsters? Not in the pulpit, not at home. The schoolroom is the place; and the geography class presents itself as the place of all places! There we have the ear of the children, hearing the story of far-away countries and distant climes; and we have their eye on the map of heathen lands, the very mention of which stirs up thoughts of adventure and pirates, and all sorts and degrees of heroism and sacrifice. What richer moment than this could the teacher seize upon, to tell the deeds and martyrdom of those adventurers of the Cross, who have braved everything to carry the Faith to the savage and the benighted of jungle and island? Who, once knowing the dashing story of Francis Xavier and his high adventures, as he went buccaneering for Christ into the unknown Orient, can look at a map of China or Borneo, or any of the "kingdoms and dominions" of the Far East, without thought of him, and of his followers, who, to this very day, are facing danger, hunger, thirst, and death itself, in the same great cause?

How easy for the teacher with the pointer on Sitka or Archangel, to tell of Father Judge and the intrepid Jesuits and the equally brave Ursulines of Alaska, or, hearing the recitation of a lesson on the climate and products of Japan, to be reminded of the martyrs of that new Tyburn, where the seed of faith was planted and watered in blood, never to be wholly rooted up

despite generations of persecution and hardship. And, these stories told, woven into the geography lesson of the day, what more simple than to illuminate them with an added word concerning the works of the missionary priests and Sisters of the present day, who, just as daringly and bravely as their predecessors, are working in those distant lands for the glory of our holy Faith? Away up in the Himalayas, there are nuns and convents and hospitals; on the coasts of Asia and in the heart of Africa; in the jungles of Mindanao, and in the hidden depths of China, beyond the boundaries that trade and commerce penetrate. Once we have thought of it, how can we ever pass over a map again without speaking some word for these unsung heroes and heroines?

SOME PRACTICAL WORK

IF our Catholic teachers in the grades would work a little foreign missionary flavor into their geography lessons, they would assuredly find the experiment fruitful of good. The children will be more interested than ever they were before, when they find that geography is a living thing of actual fact and real adventure, of living men and women, instead of mere dry-as-dust memorizing and recitation. The missionary spirit in the parish, radiating from the school, will be given a new stimulus. Moreover, there is another result that can be counted on: the fostering of vocations. "Where priests and Sisters have fostered this [missionary spirit] among children, vocations have multiplied in an unprecedented manner," says Father Donovan, in the St. Louis *Western Watchman*. "We have in mind," he writes, "a school in St. Louis where the children contribute liberally to the Holy Childhood Association to bring the Faith to the little ones afar off; during Lent they apply their spending money to baptismal offerings; they save enough stamps and tinfoil annually to pay the salary of a catechist; and what is more, they go to Communion in a body one Saturday a month for the conversion of the heathen, and individually almost every Saturday."

Father Donovan does not say whether the children of this particular school get any missionary lessons with their geography or not; but, if they do not, and that new incentive of interest in the work were added to their already eager spirit, it is easy wagering that they would soon surpass their own fine record in supporting the foreign missions. Any school, or any teacher, whose young charges are given this sort of geography, will quickly repay the effort.

CHARLES PHILLIPS.

SOCIOLOGY

The Charity Trust and the Institutions

THE famous "inquisition," to quote Justice Greenbaum, of the private charitable institutions receiving public moneys, is now a matter of history. At the time of these surreptitious and cursory examinations, few knew their meaning, comprehended their purpose, or realized the deep-laid plan they foreshadowed. Explanation, however, was made unnecessary when those in charge of the private homes were placed on trial, with John A. Kingsbury as chief prosecutor, aided and abetted by one Mr. Doherty. The guillotine had been set, the victim placed in the tumbrel, the lord high executioner garbed himself in his official robes of death, and the stage was completely arranged, save for the almost unnecessary matter of the victim's trial. And that? *Vulpes et agnus* tells the story. But even a wolf may bite off too large a piece for proper mastication.

THE "INVESTIGATION" AND THE ELECTION

THE "trial" took place, but the ending of the story was not Aesopian. The real jury brought in its verdict on November 6, 1917. In the history of a municipality, there has never

been so summary a vindication of truth and justice, nor so speedy and pronounced a punishment of unscrupulous falsifiers and detractors as that which followed the attempt of the reformers to gain control of our charitable institutions for the furtherance of their own purposes. The vote on Election Day was an overwhelming proof of what the people of New York thought of these people and of the means they used, despite the expenditure of a campaign fund of over \$2,000,000 "to educate the people."

While the disgraceful proceedings were going on, it became apparent that the campaign was part of a great design whereby a certain group might obtain control of the institutions caring for dependent children. It would be giving too much credit to the then Commissioner of Charities, Mr. Kingsbury, and paying too great a compliment to his aid, Mr. Doherty, even to suppose that they were the prime movers in their "fight for better conditions." It was a master-move on the part of the Charity Trust to gain control of our institutions. The whole movement went deeper than a mere trial of one or two hospitals and homes. Its roots were nourished in the rich and poisoned soil of politics. It was an outward sign of the machinations that had been going on for the last five years to withdraw the institutions from our Sisters and Brothers and place them in the hands of "reformers," who have no use for anything God-like in the atmosphere of the children's lives.

THE NEW CAMPAIGN

THERE are more ways of killing a bird than by calling it names, and having the neighbors do the unclean work. The Charity Trust realized this, and when its attempt to prejudice public opinion miscarried, it simply waited for a more opportune time, in which to employ other means. That time has come, they think, and the Trust again takes up its diligent work to accomplish that which it set out to do. Defeated in its attempt to control our charities by public assault and battery, it now tries other means, not quite so openly brutal, but far more effective. This time, the attempt is shorn of its spectacular features and is made quietly, and at a time when public attention is diverted to questions of war, and other matters not local. The wolf has left the unsympathetic city, and now prowls about the corridors of the State Capitol. The plan now adopted consists of two bills, prompted and introduced at the instance of the Charity Trust.

The first bill, Assembly No. 402, is a very simple measure, which would enact that "No payment shall be made by the city of New York to any charitable, eleemosynary or reformatory institution, wholly or partly under private control, for the care, support or maintenance of any child, except upon the certificate of the State Board of Charities that such child has been received and is retained by such institution, pursuant to the rules and regulations established by the Board." In other words, the present control that the City of New York exercises over those institutions, towards whose support it contributes, is eliminated and this great power is transferred to the State Board of Charities.

MR. STRONG'S "RECOMMENDATIONS"

VERY simple and innocent, you say, but Bill No. 402 is followed by Assembly Bill No. 403. This is a bill that calls for special condemnation by every person who has the interests of our charitable institutions at heart, because by it is passed into the hands of the Charity Trust the last vestige of control over the institutions. If enacted, Catholic influence in the care and maintenance of dependent children will be eliminated. It provides that the State Board of Charities shall consist of nine members instead of twelve, as at present, and that of these nine one shall be designated president by the Governor, with a salary

of \$7,500 per annum. It is into his hands that the whole control of city and State charities is placed, and he is made an absolute autocrat, responsible to no one, except to the Governor. The Constitution of the State intended that the present Board be one of visitation and inspection. Under this bill, the Board would become largely administrative. Together with the bill that takes away from the Commissioner of Charities of New York City the payment of any money to charitable institutions, this legislation would centralize in one person control of the organization, maintenance and management of our institutions to such a degree that it would be in the powers of the State Board to dictate to the last detail what is to be done and taught in our institutions.

DANGER TO OUR INSTITUTIONS

THE Charity Trust attempted to do this very thing before by writing it into the proposed State Constitution, which failed of adoption so ignominiously a few years ago. The bill also provides for the placing out of dependent children, and foreshadows, if passed, the abolition of private institutions. Ultimately, the Board would refuse to certify to the placing of children in institutions and substitute the placing out of children in homes approved by them. It is very significant that Mr. Charles H. Strong, under whose direction the hearings in the famous "investigations" of the private institutions were held, in announcing the introduction of this legislation, hopes the attitude of the public mind has changed in the matter of reformation. But no Catholic who understands the purpose of the legislation, and the sinister design of those backing it, can remain inactive, thereby permitting the enactment of these bills. If a vigorous and well-waged fight is not conducted at once, to prevent this legislation, we shall wake up to find the charities that we love so well passed over into the hands of those who hate our Sisters, and the ideals for which they and the Catholic Church stand. We shall behold the spectacle of anti-Catholic and anti-religionists dictating what training our Catholic children shall have, and what our Sisters can and cannot do.

Mr. Strong, the Cato of the Charity Trust, is still singing his "*Carthago delenda est.*" He seems to be in a fair way of having his ambition fulfilled, that is, if Catholics consent to play the part of Carthaginians.

JOSEPH V. MCKEE, M.A.

NOTE AND COMMENT

Jewish Socialistic Zionism

"COMING events cast their shadows before," says the American Israelite, "and Jewry is being given a very broad hint as to what may be expected should Palestine be made a Jewish State." As an illustration it refers to the official organ of the Jewish Socialistic Workmen's Party, Paole Zion, *Der Yiddisher Kaempfer*. Its purpose is the foundation of a Jewish Socialist commonwealth in Palestine to be based upon principles very similar to those of the Bolsheviks. "Its attitude is precisely that of the extremist Russian radicals." Zionists who are not Socialists are decried by it as champions of a "capitalistic Zionism." All of which, the *American Israelite* observes, augurs very ill for the new Jewish commonwealth.

High Cost of Living and Wage Increases

ACCORDING to the first report of a committee of economics appointed by the Government to study the purchasing power of money in war times, wage increases of five, ten or twenty per cent are insignificant when compared with the increased cost of living. The committee says:

The living cost and the level of commodity prices in gen-

eral are now, as we are all aware, extremely high. The average wholesale prices in the United States last month were 81 per cent above that of July, 1914; that is, the purchasing power of money over goods in the wholesale markets has been almost cut in half.

The rise in retail prices of foods in the same period has been 57 per cent. This means a reduction to less than two-thirds in the purchasing power of money over foods in the retail markets. Abroad the rise of prices has been even greater.

Between 1896 and 1914 wholesale prices in the United States were rising at the average rate of only one-fifth of 1 per cent per month; but even that small rate, long continued, was enough to make the "H. C. of L." a very painful fact.

The attention of citizens is called to the fact that the drawing of money from the banks to buy liberty loans tends to increase bank credits and so forces a still greater increase in commodity prices. This practice is therefore to be discouraged. Warnings to this effect had already been given by the Government.

Hotel-Church-Register Movement

THE CATHOLIC TRUTH SOCIETY of Canada has set itself the task of having a register of Catholic churches, indicating the hours of Mass, placed in the various hotels. "If the Gideons can induce hotel proprietors to put a Bible in every room, consistency requires consent for one or more registers." To secure the advantage of uniformity of design, so that the significance of the register can at once be understood by the traveler wherever he may find it, a special frame has been designed and is sold by the Society at a very moderate price.

Bishops and priests, whose attention has been called to this movement, very highly commend it for adoption, by each branch of every Catholic society. A further strong approval has been given by commercial travelers who have been consulted, and their experience is of a nature deserving consideration.

Catholic societies are asked to purchase and place one or more of these registers in each hotel within their district. In this way it is easily possible to have them inserted in the various hotels throughout the entire city.

The Writing Public

WE HAVE long been familiar with the "reading public." The latest discovery, made by an American essayist, is that as the result of our modern culture, however we may spell the word, there has now evolved a "writing public." While it did not call for a literary Columbus, says Lucian in the *Rochester Post Express*, to make this discovery, the phrase itself conveniently ear-marks a prevalent weakness of our day.

This is, it seems to me, one of the most astounding outgrowths of the nondescript culture of the twentieth century. Socialism is "in the air," and the demagogue, who spouts economic heresy at street corners, is confident that he can write a book in denunciation of capitalism. I have read a work by an atheistic laborer in which Christianity is violently attacked in execrable English. As for the novels produced by "young persons" some of them are so crude that one exclaims on stumbling across their ungrammatical sentences: "Ah would that the schoolmaster were abroad!"

Why, however, should I gibbet the godless workman who insists on having his godlessness incarnated in a book or the girl in her teens who depicts ungrammatically the amours of imaginary dukes or multimillionaires, and shop girls or servant-maids when among the popular novels of the day I see sad specimens of writing by authors who had never learned how to write? Why have Jack London's books sold by the thousands? Why is Marie Corelli a favorite with women? These writers did not in the true sense write.

They either brutalized or idiotized the form of art which we call literature

We may add that the "brutalizing" and "idiotizing" of the readers themselves by corresponding standards of morality is the worst of all the outrages perpetrated in the new literature. Unfortunately, these evils are not restricted to the class of writers described. The violations of the canons of art are but a slight thing compared with the violations of the Commandments of God.

The Volunteer Press Censorship

IT IS the desire of the Government to correct a false impression in regard to press censorship. Certain specific requests are drawn up by it with respect to the concealment from the enemy of military policies, plans and movements. Yet there is no law behind these requests. "Their observance," explains the Committee on Public Information, "rests entirely upon honor and patriotism." It admits that there are violations, and that papers holding to the unwritten agreement have suffered injury from less careful or less honest publications, but on the whole the press has responded "in the same spirit of unselfish service that animates the firing line." When violations occur, papers that observe the agreement often demand that rebuke or penalty be inflicted. In answer to this the Committee calls attention to the express statement of the Government: "These requests go to the press without larger authority than the necessities of the war-making branches. Their enforcement is a matter for the press itself." The press therefore must enforce its own discipline. The Committee on Public Information, however, has little apprehension upon this score: "As it is realized that the requests of the Government are concerned with human lives and national hopes, as it is driven home that the passing satisfaction of a news item may endanger a transport or a troop train, the voluntary censorship grows in strength and certainty." Despite general opinion, the censorship of the press must therefore be largely of its own making and depends upon its own unselfish patriotism.

Capitalist Champions of Bolshevism

A SHORT time ago Mr. Schwab, president of the Bethlehem Steel Company, startled the entire country by a statement which was eagerly caught up and repeated with undisguised enthusiasm by the radical press of the land. The great steel magnate was reported as saying in an after-dinner speech delivered in New York:

The time is coming when the men of the working classes, the men without property, will control the destinies of this world of ours. It means that the Bolshevik sentiment must be taken into consideration, and in the very near future. We must look to the workers for a solution of the economic conditions now being considered.

What can be the meaning of this confusion of the legitimate labor movement with the bloodthirsty radicalism of the extreme Russian Socialists and their American kinsmen, the I. W. W.? Was Mr. Schwab so ill-informed that he could speak approvingly of the "Bolshevik sentiment" and confound it with the aspirations of American labor? To add to the mystery we find, according to the testimony of Mr. Ralph M. Easely, chairman of the executive committee of the National Civic Federation, a practical champion of Bolshevism appearing in the person of an equally prominent capitalist, Mr. William B. Thompson, one of the most astute business men of the country and president of the Inspiration Copper Company of Bisbee, Arizona. "Strange to say," adds Mr. Easely, "these two particular capi-

talists have been conspicuous and avowed enemies of the American Federation of Labor, the legitimate and sane organized labor movement of the United States . . . but by a dexterous somersault, they jump clear over and land in the midst of a crowd of anarchists and revolutionary Socialists." Then comparing the activities of Mr. Schwab with those of Mr. Thompson, he writes:

The former contents himself with making after-dinner speeches in praise of the Bolshevik philosophy, while Mr. Thompson apparently has started in to assist Messrs. Lenine, Trotzky, Haywood, Berkman and Emma Goldman to "put over" Bolshevism throughout the world. Mr. Thompson is announced in the press as having contributed \$1,000,000 towards helping the Lenine campaign in Russia. It has already been stated that he has contributed to the establishment of some 130 papers in that country.

It was in this manner he utilized the opportunities offered him as American Red Cross representative in Russia. What are we to think of it all?

The Maynooth Mission

FROM St. Columban's College, Shrute, in Galway, comes a new, bright, interesting mission journal, the *Far East*. It is the voice of the Maynooth mission to China, "the first purely Irish mission ever organized to heathen lands," linking the present with the great days of the past when Ireland "was really a torch to the peoples in darkness." In noble and memorable words the Most Rev. Dr. Cohalan, Bishop of Cork, introduces the new magazine and the great cause it represents, the conversion of a nation that includes one-fourth of mankind:

The concept of an Irish mission to preach the Gospel in China, and the methodical and earnest preparation for the realization of the project, in the midst of a great war cataclysm, is an historical event of the first importance. And after all what is the conquest of a slice of territory, compared to the conquest of a nation to the Kingdom of Christ? What is the eradication of one political evil or another, be it called by its critics militarism, or navalism, or despotism, compared to the overthrow of paganism and the triumph of the Cross? We salute the soldiers of national freedom to whatever country they belong, but with greater reason should we salute the soldiers of the Cross, the band of young Irish priests who, imitating the example of the early Irish missionaries, are preparing to leave home and country in order to win the Chinese nation to the Kingdom of the Church.

China, as the editor rightly says, is stirring herself from her long sleep. She is opening her gates to the stranger and questioning the West for the knowledge it has to bring her. The pressing danger is that she too, like Japan, may be tempted to replace the old paganism for the new, "a more bitter lot even than when she knelt before her stupid gods of stone." Shall we let this nation be lost to Christianity at the present critical moment? There are excellent missionaries in the field today, but their numbers and their means need to be augmented. What then can be more hopeful than to hear the whole-hearted response: "Ireland is ready!" There are even now twenty priests, over twenty theological students from Maynooth, applications from 100 students, volunteers from the medical profession, "and of nuns, their name is legion." All these are eager for the great work, but most needed of all are the means to prepare the student volunteers. Priests and students have all been educated or are now being educated in Maynooth: There are "Young Irishmen," as the Bishop of Cork describes them, "who are sacrificing the most coveted positions or the brightest ecclesiastical prospects in Ireland to carry the light of faith to the Republic of China." Priests and people have already contributed £35,000 for the establishment of a missionary

college. The subscription to the missionary magazine is one dollar a year.

"Who Started the Church of England?"

A BRIEF but very complete abstract of the entire history of the establishment of the Anglican Church is to be found in the Question Box of the *St. Xavier Calendar*. "Who started the Church of England?" asks a curious inquirer. To which the answer is very informally given: "Miss Anne Boleyn. It is quite certain that if that young lady had never lived, there would have been no Church of England." There is really nothing further to be said. Pope had merely phrased the same answer in another way when long ago he wrote of Henry that he first saw the gospel light in Anne Boleyn's eyes. Of Anthony's infatuation for Cleopatra Pascal remarked that had her nose been but a trifle longer the course of history would have been changed. So England might still be "Merry England" because Catholic England, had it not been for the attraction of Anne Boleyn and the passion of Henry.

Christ's Promise Regarding Prayer

IN HIS Lenten pastoral the Archbishop of Cincinnati offers a treatise on prayer which is particularly valuable at the present moment. He reminds the Faithful that Our Lord did not give an absolute, but a conditional promise in the words: "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you."

When do we ask in His name, in the name of Jesus? In the first place when we ask for what is conducive to the end for which He came on earth. The very name of Jesus spells that purpose and end—freedom from sin and the opening again of the portals of Heaven. Hence the angel said to Joseph: "You shall call his name Jesus, for he shall save his people from their sins." Evidently Christ came to save us from eternal ruin. And we are asking in His name when we seek to obtain what will be conducive to our salvation. During the course of His public ministry He, on every available occasion, reminded His hearers of the object of His Divine mission embodied in the name of Jesus. "Seek first the kingdom of God." Again, "What does it profit a man, if he gain the whole world and suffer the loss of his soul?" From these and other passages of Sacred Scripture it is evident that we pray in the name of Jesus, when we ask for things that are conducive to our eternal welfare. When you prayed did you have this chiefly in view? Probably what you asked for was in reality a "stone," and your Heavenly Father, knowing this and desiring to give you "bread," refused your ill-advised request. It may be that what you longed for was in truth a "serpent," and God desiring to give you "fish," did not accede to your behest. In a word He did not give you what you desired, because that would have been detrimental to your salvation. Prayers of this nature are not sent up to Heaven in the name of Jesus.

From this we are not to infer that a prayer for temporal favors is not offered in the name of Jesus. Our Lord Himself conferred many temporal blessings. "Note, however, that He generally made these favors subservient to the spiritual welfare of the petitioners, thereby teaching us, that we may ask for earthly goods and temporal favors, provided they will be a means of promoting our salvation." Asking "in the name of Jesus" implies furthermore that we realize our own unworthiness to be heard and that our hope of obtaining our request rests solely on the merits of Our Saviour. Hence the invariable termination of the prayers of the Church: "Through Jesus Christ, Our Lord." It is particularly important to bear these thoughts in mind during the present stress of war. Whatever our prayers may or may not obtain in the temporal order, they will certainly achieve their main purpose—so far as its accomplishment depends on us—which is to bring the world nearer to God.